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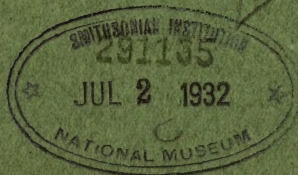
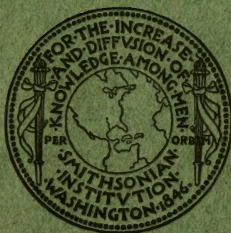
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BULLETIN 94

TOBACCO AMONG THE KARUK INDIANS OF CALIFORNIA

BY

JOHN P. HARRINGTON

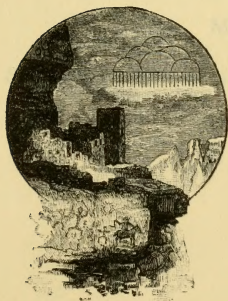


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JOHN P. HARRINGTON



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Washington, D. C., May 29, 1929.

SIR: I have the honor to submit the accompanying manuscript, entitled "Tobacco among the Karuk Indians of California," by John P. Harrington, and to recommend its publication, subject to your approval, as a bulletin of this bureau.

Respectfully,

M. W. STIRLING, *Chief.*

Dr. C. G. ABBOT,
Secretary of the Smithsonian Institution.

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kyav, tuvúyá'hiť, pipe sack in the making, that has
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d, Pavastárian, pamukíccapárahe^{ec}, the thong that it
is going to be tied with. *e*, Paxé'hva^{as}, 'uhrá:m suť
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PHONETIC KEY

VOWELS

Unnasalized vowels:

a, a'	-----	'árã·ras, people.
æ, æ'	-----	yæ·háé, well!
e, e'	-----	pehé·raha', tobacco.
i, i'	-----	pihní·ttcífcas, old men.
o, o'	-----	kohomayã·tc kô·, the right size.
u, u'	-----	'ú·θ 'ukrã·m, out in the lake.

Nasalized vowel:

ã·	-----	há·, yes. The only word that has a nasalized vowel.
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Diphthongs¹:

ay, a'y	-----	'uvúrayvuti', he is going around. 'áttaý, salmon eggs. ta'ay, much.
oy, o'y	-----	hó'oy, where?
uy, u'y	-----	'uyccárahiti', it is mixed. 'û·y, mountain.

CONSONANTS

Laryngeal:

' ²	-----	'as, stone. 'u'á·mti', he is eating. ʔ ² suʔ, inside. Kaʔtimʔi'n, Katimin. ³
h ²	-----	háriñay, year. 'akrã·h, eel.

Radical:

x, xx	-----	xas, then. 'u'ux, it is bitter. 'áxxak, two.
-------	-------	--

Dorsal:

k, kk	-----	kári, then. 'u'ákkati', it tastes.
-------	-------	------------------------------------

Antedorsal:

y ²	-----	yav, good.
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Frontal:

t, tt	-----	tayâv, all right. kunkupítti', they do that way. 'íttam, to-day.
θ, θθ	-----	θúkkinkũñic, yellow. yíθθa', one.
s, ss	-----	sárum, pine roots. 'a'as, water. vássi', back (of body).
c, cc	-----	tu·ycîp, mountain. 'íccaha', water.

¹ w is represented in this paper by v, with the result that there are no diphthongs having w or "u" as second element.

² Does not occur long.

³ We use the two symbols merely for convenience in writing the various positions of the glottal clusive.

Frontal—Continued.

tc, ttc----- tcô'ra, let us go. pihní'ttcit'c, old man.

r³----- 'ára'ar, person.

n, nn----- nu'u, we. 'únnuhit'c, kidney

Labial:

p, pp----- pay, this. 'ippi', bone.

f, ff----- fiθθi', foot. 'iffuθ, behind.

v⁴----- vúra, it is. 'ávan, male, husband. 'iv, to die.

m, mm----- ma'aθ, heavy. 'á'm'ma, salmon.

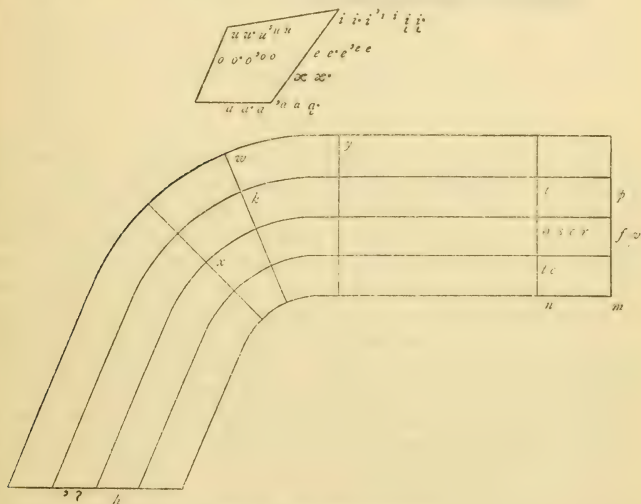


FIGURE 1.—The Karuk phonemes

DIACRITICALS

Length:

Unmarked: short

˙ : long

Pitch:

˘ : high

˘˘ : middle

˘˘˘ : low

˘˘˘˘ : final atonic, lower than ˘˘˘˘.

³ r does not begin words, or double.

⁴ Does not occur long.

Level and falling tones:

Unmarked: short or level

˜ : high or middle falling

˘ : low falling

˙ : low falling atonic

Additional marks:

ˆ : inlaut form of ˜

˘̂ : inlaut form of ˘

˙̂ : inlaut form of ˙

ˈ : indicating detached pronunciation of t.s and t.c

˜ : indicating vowel nasalization

TOBACCO AMONG THE KARUK INDIANS OF CALIFORNIA

By JOHN P. HARRINGTON

I. Pitapvavaθtcú'pha'

INTRODUCTION

Knowledge and practice of the California Indians with regard to tobacco has up to the present time been insufficiently explored. There is practically no literature on the subject. Furthermore, the method pursued by others has been wrong. A constant basing of the study upon language is the only path to correctness and completeness. Every act and status must be traced through language to the psychology and mythology behind it. Without the linguistic method, error lurks near in every item of information.

Starting with the picturesque Karuk tribe of northwestern California, whose tobacco knowledge constitutes the present section of this presentation, we shall formulate our gleanings from carefully selected tribes of several diversified areas throughout the State. For each tribe the presentation will include quoting of previous literature; determination of the variety of the tobacco used; description of gathering, curing, and storing; infumation, its instruments, appurtenances, procedure and customs; other uses of tobacco; other plants mixed with or used like tobacco; other plants smoked; tobacco as materia medica, in shamanism, in ceremony, in mythology; tobacco vocabulary, expressions and proverbs. Finally, at the conclusion of these findings there will be a summing up and building together, difficult to write until the details from the varying areas have been duly worked over and presented.

The first section, here printed, records the tobacco knowledge of the Karuk, the second tribe encountered as one proceeds up the Klamath River from its mouth. This tribe centers about Orleans, Katimin, Clear Creek, and Happy Camp, in Humboldt and Siskiyou Counties. The tribe or language is called Pehtsik or Arra-arra by Gibbs, Ara by Gatschet, Quoratean by Powell, Ehnek and

Ehnikan by Curtin, and Ká-rok, Ka'-rok, and Karok by Powers,¹ evidently writing o by analogy with "Mo'-dok," for he spells very correctly "ká-ruk, up east" and misspells only the tribe name. Karok is the mutilated incomplete first half of the native descriptive term Káruk Va'ára'r, Upriver Person, or Káruk Kuma'ára'r, Upriver Kind of Person, a combination of words which can be, but scarcely is once in a lifetime, used to designate the tribe. The old and correct tribal designation is 'A'tcip Va'ára'r (Áchip Vaárar)^{1a} or 'Iθivθanēn'ā'tcip Va'ára'r (Ithivthanénachip Vaárar), Middle of the World Person; also expressions for "we," "we people," "our people," "our kind of people," and the like.

The information was largely obtained from 'Imk'ánva'an (Imk'ánvan) (Mrs. Phoebe Maddux) (pl. 1) to whose linguistic genius and patient striving after knowledge the success of the present section of this paper is largely due, with the help of various older Indians: Ya's (Yas), 'Uhtcámha'tc (Pete Henry) (pl. 2, a, b), Tcá'kitcha'an (Fritz Hanson) (pl. 2, c), 'Icxá'yípa'a (Hackett) (pl. 3, a, b), 'Iθé'xyā'vraθ (Tintin) (pl. 3, c), 'Ásnē'pírax (Snappy) ('asiktáva'an, a woman) (pl. 3, d, e), John Pepper, 'Akraman'áhu'u (Sandybar Jim), Kápítā'n (Capitan) (pl. 3, f), Pasaṃvaró'tti'm (Ned), and several others. The texts and Karuk words in this paper are all in the downriver dialect of Karuk as spoken at Ka'timí'n (Katimin), (pl. 4, a), on the southeast side of the Klamath River, and at 'Iccipícrihak (Ishipishrihak) (pl. 4, b), on the northwest bank of the Klamath opposite Katimin, Mrs. Maddux being of Ishipishrihak ancestry and raised at that village.

Bearing out the policy of emphasizing the Indian language, we have also tried to retain in the English translation as much as possible of the Karuk English, a peculiar dialect of northern California English modified by the Karuk language. This Karuk English presents a rich and surprising field for philological study. Operating with a limited number of English words, which amount to the partial vocabulary of the farmers and miners who first settled in the country, with more modern terms and colloquialisms added, this dialect stretches the meanings of words, making them do double or triple service, and is molded by Karuk idiom and especially by the remarkable com-

¹ Powers, Stephen, *Tribes of California*, Contributions to North American Ethnology, vol. 3, Washington, 1877. The standard spelling adopted by Powers is Karok, with o to agree with Modoc, as shown by his listing of "Yú-rok, Ka'-rok, and Mo'-dok" (p. 19); he thought the Karuk words had the same ending as Modoc. Gibbs, George, *Bur. Amer. Ethn.*, MS. 846, collected on the Klamath River, 1852, under the letter T, has already "up (a river) kah-ruk," with the correct u.



MRS. PHOEBE MADDUX, CHIEF INFORMANT



a



b



c

INFORMANTS

a, b, Pete Henry; c, Fritz Hanson.



a



b



c



d



e



f

INFORMANTS
a, b, Hackett; c, Tintin; d, e, Snappy; f, Captain.



a. Katimin rancheria



b. Ishipishrihak rancheria

pounding of the Karuk language, with the result that occasionally English words are put together in a very original and poetic way. The rendering of Indian texts and expressions in this dialect is a valuable record, and to change it completely into "high English" would destroy this record and remove the translation far from its original form. One will therefore find in the following pages frequent lapses into Indian English, and retention of such words as "to pack," meaning to carry; "to spill," instead of to pour; "to mock," instead of to imitate; "to growl," for to scold. His wife is "his woman." Mount Shasta is still "Shasty Butte." A cradle is a "baby basket." The sweathouse is contrasted with "the living house." A woodpecker scalp is "a woodpecker head." We here boldly keep "pipe sack," "arrow sack," "jump dance," "kick song," "acorn soup," "pack basket," "baby basket," and many other compounds and choices of words, following the local dialect. The future is mostly formed by the auxiliary "going."

A few Karuk words, such as names of persons and places, and other words which do not lend themselves readily to translation in English, have been given in the English part of the paper in simplified orthography, but the strict Indian original can also always be found.

The Karuk are closely identified in culture with the Yuruk Indians of the lowest stretch of the Klamath River and adjacent coast and with the Hupa of the lower Trinity River, the largest southern tributary of the Klamath. According to the Karuks' own impression, Yuruk and Hupa are larger, fatter, redder Indians than themselves. The Indians of the upper Salmon River, another southern tributary of the Klamath, are felt to be quite different in culture, although more directly in contact with the Karuk than are the Hupa. The Shasta Indians, holding the Klamath for a long part of its course immediately upstream of the Karuk, belong in culture with the Salmon River Indians. The Smith River tribe, bordering on the Karuk to the north and west, were their enemies, and cut them off from intercourse with other tribes in that direction.

The Karuk know the names of a surprising number of other tribes, including some far to the east. All good things were believed to come down the Klamath River, and the tribe of Klamath and Modoc Indians at the head of the river, famed as warriors and as holders of the Klamath Lakes in the mud of which dentalium money was believed to grow and be obtained, were almost deified, and were held to be the dwellers of the northern end of the world.² Occasion-

² Even the White man came down the river from the great region of the Klamath Lakes, and horse is still occasionally called yuras-teiceci¹h (Klamath) lake dog, or kahtceiceci¹h, upriver dog, instead of the usual mere tcicci¹h, dog.

ally the Klamath were visited by Karuks. It was commoner for Karuk men to take a trip downriver, often as far as the mouth of the river. Of the location of the coast tribes the same adverb was used as when indicating position out in a lake or out in a river. The Humboldt Bay tribe was the farthest one south along the coast and the Smith River tribe the farthest north along the coast for which they had names.

The Karuk were typical river Indians, and many features of their life strike one who has made a study of coast Indians as very similar. Their houses were all "downslope," and faced the river, the door being commonly in the upriver portion of the front of the house. They were built of native hewn boards and were very warm and comfortable in winter. They were clustered in 'arári'k, or rancherías, which contained in addition to the living houses, sweathouses for the men and boys, in which they slept, conversed, and told stories, and which they heated up for sweating at least twice a day. The living houses were reserved for the women and girls, and all the cooking and eating and storing of food and most other property was done in them. It is very rare for a living house or sweathouse to have a name; they are usually called by the name of the site where they stand.

The rancherías contained no rancheria chief. Whatever ruling was done was by the heads of the houses. Each house had its owner, often a leader of feuds between families. Each of the several sweat-houses of the rancherías also belonged to a family or was frequented only by members of certain families. The valuable fisheries along the river and the acorn plots upslope were owned by individuals and families.

Marriage was fixed up by older people, as it is to varying extent the world over. The common way to arrange marriage was for the man, who was the buyer of his bride, to send another man, called 'unáva'^{an}, go-between, to the father of the girl, and if the price was right, she married (tuyáraraha', she marries), going a week or so later to the husband's house, where she reared her family, formed new friendships, and was buried when she died.³ A less usual method of arranging marriage was when the girl herself to sóm'va, goes as an applicant for marriage. She is accompanied by two men, the expedition being arranged by the girl's father, or the one who has her to sell. They go, after previous understanding that the girl will be accepted, to the house of the man to whom she is offered, the girl packing a pack

³ If a woman dies when on a visit to her parents' rancheria, her body is carried to be buried at the rancheria of her husband; if she is buried for any reason at the rancheria of her parents, payment has to be made to her husband or to his kin.

basket full of material and baskets for making acorn soup, and the men carrying a quiver each. On her arrival, the girl starts to make acorn soup, and if the arrangement is accepted, she is allowed to proceed, the men exchange their quivers for others, and go home the next day, carrying with them the payment for the girl and leaving her there as a married woman without further ceremony. There is another kind of marriage distinct from the above, in which it is said of the man *tuvó'nfur*, he enters. By this arrangement the man goes to live at the house of the girl and the payment made for her is small, but some payment is always made. The reasons for such marriages are that the girl's family may be rich, she may be needed or desired by her kindred to remain at home and carry on the work of the house, or the man may be poor or homely or may have caused the girl to have a child without payment having been made. The girls by such a marriage belong partly to the wife's kin, and a man who marries in this way is not looked upon as a rich man.

At every *rancheria* there were rich men, called *yá's'ára*, and poor men, called usually with disrespectful or pitying diminutive *'anana-ká'nnimite*. "As among the Whites," there were many more of the latter than of the former. Sometimes, however, a small *rancheria* would be noted for the richness of its few inhabitants.

Before the Whiteman turned his pigs upon the acorn patches and his firearms upon the deer and other game, and before his mines ruled the river and his canneries caught the salmon ere they could come upstream, the Karuk had an abundance of food and a great variety. So wholesome and harmless was food of all kinds that it could be given to young children. *Pa'avahayé'cci'ip*, "the best food," and by this they mean the staple food, is acorn soup and salmon. Next after these in importance, the informants mention, with pleasure at the thought, *pufíteŕ'i'e*, deer meat. Greens, berries, Indian potatoes, nuts, and different kinds of game furnished a delicious diet.

The Karuk boys and men enjoyed all the freedom which white boys have at the old swimming pool. Their costume, or rather custom, was the most athletic and healthful possible, which was none at all. According to old Tintin: "Indian boy no more clothes on, he so glad of it he never will put 'em on." A man would start out on a trip in summer up or down the river with absolutely nothing on but his quiver, into which some lunch, his pipe in its pipe sack and perhaps Indian money or other small articles had been tucked; he visited various *rancherias* in this condition and the warm air of their sweat-houses was his covering at night; he slept in them absolutely naked and without mattress under him or blanket over him, lying on the warm flagstones, and if bothered with sleeplessness he would go out in the night and jump in the river and return to have a delicious sleep, or he would take a smoke of the strong Indian tobacco and

go to sleep, or both bathe and smoke. The common clothing of the women was a maple-bast petticoat, called *pavírutva'*, the kind still worn by doctresses at kick dances; this was replaced at times by a "dress-up dress" consisting of a large and often heavy deerskin back flap, called *yáffuś*, and an apron, called *tánta'v*, made of strings of Digger Pine nuts (*'axyû's*) or juniper seeds (*'ip*).

Daily life started with the morning sweat and plunge into the river or splashing of water over themselves at the spring by the men and boys, while the women and girls, who slept in the living houses, got up a little later and took their bath without sweating. The morning meal or breakfast came rather late, at about 8 or 9 o'clock, after which all went upon their chores or trips of the day. In the late afternoon the men prepared to sweat again, and sweating and bathing occupied their time until about sundown, or even later, when they went to the living house for the second and only hearty meal of the day. All ate together in the living house and considerable time was spent over the meal, the acorn soup being sipped slowly, with much conversation. Shortly after this meal the men and boys went over to the sweathouse, where they conversed further, some of them sometimes sitting up until quite late before going to sleep.

The larger rancherías generally had more than one burying plot. When a death occurred, the corpse was buried on the same or the following day. It was tied on a board soon after death with the face up. Water, acorn soup, and acorn meal that had already been ground up preparatory to making acorn soup which happened to be in the houses of the ranchería were spilled out. On the day of the burial, people of the ranchería who desired to eat carried food with them across the river or across some water before eating. The grave is dug by male relatives just before burial. The dead person is not taken through the door of the house, but a board or two is removed from the wall of the house to furnish exit. The dead person is removed from the board on which he has been tied and is tied on another board before burial. The person is buried with head upriver. Shredded iris leaves, prepared for making string, are burned before the grave is filled in, if the person is a man, but bear lily leaves, prepared for basketry overlay, if it is a woman. The evening of the day of the burial a basketry hopper is hung on a stick fixed so that it projects by the door of the house where the death occurred, a coil of bear lily leaves being placed on the stick so that they hung inside the hopper, for the purpose of scaring the spirit from entering the house. This hopper and coil were again hung in the same way the evening of the fourth day after the death occurred. The grave digger or diggers and the relative or relatives most immediately affected ate apart from other people for four days after the death occurred, making a separate fire upon the floor of the living house, aside from the

fireplace. Each evening as it got dark food was burned on the grave, a fire being built at the head of the grave, and acorns, dried salmon, and the like being placed on an openwork plate which is then put in the fire and burned. The fourth evening the belongings of the dead person were packed upslope and deposited somewhere to get rid of them; they were not burned. The morning of the fifth day after the death occurred the grave digger or diggers and the relative or relatives most in mourning, male and female, sweated themselves in the sweat-house, after which they bathed, and then applied brush medicine to their bodies and drank some of the same medicine.

The principal ceremonies of the Karuk were the spring salmon ceremony at Amekyaram, the jump dance at Amekyaram, and the new year ceremony at Clear Creek, Katimin, and Orleans.

The spring salmon ceremony was held at the beginning of the April moon, the medicine man officiating having stayed in the sweat-house for a month previous. It was called *sarukʔámkuʷf*, downslope smoke, also *ʔirurāvahiʷ*, meaning what they get away from.⁴ The first salmon of the year was cut up and roasted by the medicine man. It was forbidden that anyone should look at the smoke which rose from this fire; even the medicine man himself and his helper did not look up. Of the smoke it was said: *Kunniha kunic uʔiʔhyaʔ*, *paynanuʔāvahkam ʔupátteakuti paʔámkuʷf*, it is just like an arrow sticking up, that smoke, it reaches to heaven. Everyone was afraid to look at that smoke, from Requa, at the mouth of the Klamath, to Happy Camp, or as far upriver as it could be seen. The medicine man remained in the sweathouse for 10 days after making the smoke. Only after this ceremony was it permissible to catch salmon. The ceremony gives name to one of the months.

The jump dance at Amekyaram, held at the beginning of July, was much talked of and also gave its name to one of the months. Any jump dance is called *vuhvuhákkaʷam*, meaning big deerskin dance, but this jump dance at Amekyaram was called also by the special name *ʔhavārahiʷ*. It was last held in July, 1895. It was danced every day and evening for 10 days. Two men sang and a row of men danced.

The new year ceremony was held in order to refix the world for another year. It was held at Clear Creek in August, and at Katimin and Orleans simultaneously in September. It is still held at Clear Creek and at Katimin, but has been discontinued at Orleans since 1912. For the first 10 days of the ceremony the medicine man builds a fire at a different shrine upslope each day, and as he goes up the hill there follows behind him a party of men and boys who target-shoot with arrows at different prescribed places along the route. This sec-

⁴ Referring to the smoke.

tion of the ceremony is called 'icrîv, meaning target shooting. It is followed by an all-night vigil by the medicine man on the night of the tenth day, he standing by an altar and facing a mountain, while a deerskin dance or play deerskin dance is being performed. This part of the ceremony is called 'irahiv. The medicine man remains in the sweathouse for five nights after the conclusion of the ceremony; for 10 nights if he is officiating for the first time. The medicine man takes his seat in the sweathouse when the target shooting ceremony starts.

Doctors acquired and kept their status by performing the ceremony of mountain pilgrimages, which were usually accompanied by the doctor dancing in the sweathouse. Women doctors have in recent times outnumbered men doctors, and this probably holds true for earlier times. Text material on the method of curing by doctors is presented in this paper.

The kick dance, a communal sing held for the benefit of a doctor who has been sick, is an interesting institution, since it calls forth the composition of songs with original words by various individuals. Indian men, women, and children, anyone that wants to come, assemble at the house of the doctor for an all-night sing. Formerly the meeting was held in a sweathouse. The room is dark. The doctor stands and dances. All others present sit and sing, kicking the floor in time to the song.

Myths (pikvah) were told only in the wintertime, at night, both in the sweathouse and in the living house. They were told mostly lying down. Sometimes a man and boy would lie facing each other in the sweathouse, and the boy would repeat the myth as it was told him by the man, a passage at a time. An old woman would teach a myth to a girl in this same way in the living house. Myths and the interspersed songs were transmitted in this way with considerable exactness.

Everything that the Karuk did was enacted because the Ikkxareyavs were believed to have set the example in story times. The Ikkxareyavs were the people who were in America before the Indians came. Modern Karuks, in a quandary how to render the word, volunteer such translations as "the princes," "the chiefs," "the angels." These Ikkxareyavs were old-time people, who turned into animals, plants, rocks, mountains, plots of ground, and even parts of the house, dances, and abstractions when the Karuk came to the country, remaining with the Karuk only long enough to state and start all customs, telling them in every instance, "Human will do the same." These doings and sayings are still related and quoted in the medicine formulae of the Karuk. Several of the Ikkxareyavs are known by name, such as 'Iðyarukpîhri'iv, Across Water Widower. There is mentioned a special class of Ikkxareyavs called Kitaxrihars, meaning

winged, which were savage or wild, and which petrified into various rocks. There is a group of these rocks at Katimin, representing several individuals, who sometimes cause visiting strangers to get hurt at the time of the new year ceremony. The Katimin Indians have medicine formulae for curing such individuals when they have suffered some accident. The majority of Ikkareyavs are known only by the name of the animal, particular rock (placename), or the like which they have been transformed into. The period of the Ikkareyavs is supposed to lie only a few generations back.

The Karuk were not farmers, and yet they were not without agriculture. I would scarcely know where to point to another region in all the world where people cultivated only one plant. And this sole position in Karuk agriculture was occupied, not by a food plant, but by a drug; not by a plant which has been lost in nature, but by one growing still wild all over the Karuk country, but which the Indians were cultivating and endeavoring to breed along a different road from the wild tobacco by always sowing seed taken from their tobacco gardens, solely for the purpose of making it "ikpihan," strong,

They had as pets their dogs, bear cubs, raccoons, skunks, California Woodpeckers, but only one plant pet, which was tobacco. This tobacco was *Nicotiana bigelovii* of the tall northern California form, the plant mentioned in the account of Sir Francis Drake's visit among northern California coast Indians and first described as being raised in gardens by the Indians of Trinidad in the diary of the Bodega voyage. Their agriculture consisted of producing potash for raising tobacco by burning logs and brush at the site of the garden to be sometime previous to the sowing, of scattering the seeds at the right season, of harrowing the seed in, of weeding the plants, and of harvesting the leaves, stems and seeds with careful attention, extending over a considerable period. What they did not do was to till the soil about the plants, which was unnecessary and closely approached in process by their dragging a bush over the sown ground and by weeding, and to irrigate or water them, which was unnecessary.

The curing of the tobacco was less complicated than its cultivation, and the interesting point is that leaf tobacco and stem tobacco were segregated as separate products and assigned separate uses. The stem tobacco, weak and woody, a cheap by-product, pounded up to look something like leaf tobacco, is sometimes offered to some poor, low-caste visitor at a house to smoke, or is mixed with leaf tobacco to adulterate the latter. The strict and stingy money basis of northwest coast and California coast culture and the attitude of human religion in general are curiously illuminated by the fact that the chief use of this poor, cheap stem tobacco was as an "offering" to the Ikkareyavs made by hunters, priests of ceremony, doctors and others. The leaf tobacco was saved to be smoked by men; the

stem tobacco was thrown to the gods! And this with no belittling of the gods, but because it was the custom.

For storing tobacco, and leaf tobacco was the only kind to the storing of which any attention was paid, various containers were used, commonly a basket resembling the money or trinket basket of these Indians, but differing from it in some details. These baskets were distinct, and had a distinct name. Occasionally an upriver (Shasta) tobacco basket found its way among these Indians, or an upriver hat was transformed into a tobacco basket, although such a hat was never used by the Karuk as a hat, thus putting a foreign artifact to a modified usage for which it was not originally intended. An elk scrotum bag as a container for storing tobacco is also a unique feature.

Tobacco was never chewed, drunk, or mixed with lime. It was rarely eaten. Practically its sole employment was smoking.

Smoking pipes were made of three or more kinds of wood, one of these, the arrowwood, not only having suitable and handsome texture for a pipe, but being provided by nature with a hole of the right size which needs only to have its pith rammed out. The Karuk also had the playful custom of letting a dried salmon beetle larva, the kind which were so plentiful about the houses, do this ramming instead of the Indian, which with the larva, of course, assumes the form of eating. The pith was soaked with grease, as can be readily done in a short time, and the grub was imprisoned in the bowl, which is dug out early in the process of shaping the pipe for the reason that the wood is worked easier when green. Death or tunneling confronts the grub, who is tempted to do the latter, since the only place where he can find a bite of anything soft is at the one point where the pithy tunnel commences. The grub, if victorious, passes the pith through his body and comes out at the "mouth end" of the pipe. The "good" pipes had the bowl lined with a funnel-shaped piece of soapstone, inserted in the tobacco-containing end like an abbreviated stone pipe. This kept the pipe from burning out, and also increased its value and good appearance. The merits of different kinds of soapstone for this purpose were distinguished. The Karuk also had a soapstone pipe, made like the wooden pipes in shape but all of stone. Pottery pipes were not known. Wooden pipes were occasionally decorated with abalone inlay.

The "good" pipe was not complete without its pipe sack. This was made of buckskin and tailored to fit the pipe. It was a carrier both of the smoking tobacco and the pipe. The mouth end of the pipe was so tied that it protruded somewhat from the mouth of the sack, a custom which is explained on the pretense that when exposed in this way it does not get so much the taste of tobacco. The shape of the pipes should also be noticed as regards their tying in the pipe

sack. The pipe is slenderest toward its mouth end, but the mouth end is always larger than the slenderest portion, which has apparently the very practical purpose of keeping the pipe from slipping down inside the pipe sack as it is being carried around. In addition to the ordinary pipe sack made of deerskin, those of elk skin are reported, while the elk-scrutum pipe sack was considered as something "for an Indian to brag on."

The procedure of smoking consisted of taking the pipe out of the sack; of filling it in a certain way, accompanied by a "spoiling" of tobacco to the mountains; of lighting the pipe by several different methods; of variously holding the pipe while smoking; of smacking in; of taking the tobacco into the lungs, which was the culmination of the process and to which everything else was subservient; of taking the pipe out of the mouth; of repeating the act of smoking several times; and finally of putting the pipe back into the pipe sack.

Tobacco smoking entered into the regular daily life of the adult male Indians and the women doctors. Although tobacco was smoked on various occasions during the day, the first regular time for smoking came after eating the evening meal, while the men still tarried in the living house. There was not always smoking at this time, but there very frequently was. The second occasion was when the men went back into the sweathouse after their evening meal at the living house. It was then that smoking was regularly participated in, the pipes being passed around.

The Karuk did not know "the pipe of peace," but they knew the pipe of friendship. When men or doctor women met together on the trail or elsewhere it was the regular custom to offer each other their pipes, each himself smoking first in true Indian style. This smoking was regarded the same as a friendly embrace. But similar mutual smoking was not practiced when family feuds were patched up, although there was a definite ceremony of peacemaking, nor when an agreement was made after a fight with another tribe, which was, within the recollection of the informants, the Smith River Indians.

Tobacco was therefore used as a part of the day's routine and as an embrace of friendship. It was also used as a sedative, as a sleep producer. It was classed by the Karuk in this aspect along with midnight bathing. When a man could not sleep in the sweathouse he smoked and bathed.⁵

Tobacco was also regarded as good, since it gave its smell to the sweathouse.

Again it was recognized as a benumber of pain and used for ear-ache and toothache. It was also used occasionally as a poultice on hurts.

⁵ See pp. 206-207.

Tobacco was also regarded as a poison or help to medicine which was being recited. It was smoked in this connection when one was in trouble, which was conceived of as one's being bedeviled by one's enemies. It was like a weapon and, together with medicine formula, was used by a winged Ikkareyav for overcoming even the power of the sun.

Tobacco smoke was blown and leaf tobacco and stem tobacco (usually the latter) were thrown to the Ikkareyavs. Karuk ceremony is completely permeated with this puffing and tossing of tobacco, and all pursuits where luck is strived for, such as hunting and gambling, have plenty of it, as do many kinds of curing and other medicine. For instance, at the annual new year ceremony the medicine man carried his pipe wherever he went and both puffed and threw tobacco in connection with his kindling of the daily fires. Even the young unpriestly target shooters paused to sit and pass around the pipe amid their shooting. The use of tobacco by sucking doctors, and of tobacco pipes as the instruments through which to do their sucking, is a subject of vast importance for comparative studies.

Smoking tobacco at a kick dance in the sweathouse, so that the smoke will fill the air and prevent the voices of the singers from getting hoarse through the night, is another purpose attributed to the use of tobacco.

The thoughts of the Karuk were so filled with tobacco that it entered the names of places and individuals, gave rise to the name of a bird and a basket design, figured in songs, and produced a color adjective.

As a result of careful and thorough experience with the material presented in the Karuk section of this paper, we can state that to the Karuk tobacco is merely and uniquely tobacco. The tube in which tobacco is burned is to the Karuk mind an escapement from the boredom of life and the entrance to a world of medicine, ceremony, myth—an entrance reaching out in various ways into the unknown. Tobacco was never smoked for pleasure, but always for some definite purpose, if only that of filling out the daily routine prescribed by the Ikkareyavs and followed by the ancestors. It was not medicine, it was not magic, it was not personified. Only its strength was sought; and it was used only in the way to produce the most acute poisoning. Custom and superstition entirely guided its use. There was no question as to whether it was good or bad to smoke tobacco, whether one should or should not smoke, if one were a man or a woman doctor. Practically all men smoked, and smoked at the same times and in exactly the same way. Women doctors smoked only because they were doing a man's job and must do as men did. Women who were not doctors never smoked. Smok-

ing by boys was prohibited, smoking by youths was frowned upon. If prescribed custom made its use a habit, there was never any talk of its being a habit and there was little individual variation.

It is a curious fact that while the whites took over the material tobacco from the Indians, they took with it no fragment of the world that accompanied it, nor were they at first aware that there was such a world, and, again, that after all the generations which have elapsed since its introduction among the whites, it has woven itself scarcely at all into their psychology and mythology. Lady Nicotine is enshrined among the Whites only as a drug, as a taste, as a habit, along with the seeking after mild and tasty forms, while the Karuk make tobacco a heritage from the gods, a strange path which juts into this world and leads to the very ends of magic.

In the way of acknowledgments I can not help but think first of the patient Indians whose memories were ransacked for the study. The late W. E. Safford, of the Bureau of Plant Industry of the Department of Agriculture, assisted with many suggestions. To Mr. C. V. Morton, Mr. Paul C. Standley, and Dr. William R. Maxon, of the Division of Plants, United States National Museum, and to Professors W. A. Setchell and W. L. Jepson, of the Department of Botany, University of California, I am indebted for identifications and much valuable information, botanical and otherwise. To Prof. H. E. Bolton, Director of the Bancroft Library, University of California, and to Fr. Zephyrin Engelhardt, of Mission Santa Barbara, I am indebted for information along another line of California research, and for access to Spanish manuscript sources. The halftone illustrations are from photographs by the author. Drawings of the Karuk tobacco plant were prepared by Mrs. Mary Wright Gill and by Mrs. Agnes Chase, of the Bureau of Plant Industry, Department of Agriculture, and Mrs. Gill's rare talent in this line of work made them lifelike, in addition to their correctness; but later on Prof. W. A. Setchell provided me with others more standard because made in connection with his special study of the California tobacco species, and these have been substituted for the drawings of Mrs. Wright and Chase and are here published for the first time. Mrs. George Mullen prepared with the greatest accuracy of detail the series of drawings illustrating the early stages of making a Karuk tobacco basket. I wish also to express my heartfelt appreciation of the kindness of Mr. and Mrs. W. P. Reese, who assisted the work greatly, of Mrs. B. Shellenbarger, of Dr. Edgar L. Hewett, of Mr. John T. Linkins; Mrs. Walther Kurze; and, last but not least, of Mr. F. W. Hodge and Dr. J. Walter Fewkes, former chiefs of the bureau, and of Mr. Matthew W. Stirling, present chief, for furthering this study in California aboriginal botany and the reachings around of plant custom.

II. Fát pó·xxúrikk^ʷahitihanik pakuntcúphúruθunatihani^k pananu-
héh·raha'

(BIBLIOGRAPHICAL)

1. Pámitva pakuntcúphúruθunatihat payiθúva kuma'ávansas pana-
nuhéh·raha 'ók 'iθivθanéh·nā·tcip

(MENTION OF TOBACCO AMONG THE KARUK)

More lengthy mention of tobacco usage among the neighboring tribes can be cited than among the Karuk themselves. What we actually have directly on the Karuk usage in the form of published and unpublished documents is meager and is here presented.

1852

Bureau of American Ethnology Catalog of Manuscripts no. 846, stock Quoratean, language Arra-arra or Pehtsik, collector George Gibbs, vocabulary in notebook containing 23 pp., 4'' x 6''. Notebook has original title: Pehtsik Klamath or Arra-Arra.

"The only evidence of agriculture noticed is in the small patches of tobacco plants around many of their houses" [p. 5].

"leaves of trees . . . shráhn [under the letter L] [for sa'^an, leaf]."

"pipe . . . oo-hoo-rahm [under the letter P] [for 'uhrâ·m, pipe]."

"tobacco . . . e-héh-ra [under the letter T] [for 'ihéh·raha', tobacco]."

Bureau of American Ethnology Catalog of Manuscripts, No. 130, stock Athapascan, Weitspekan, and Quoratean, language Hupa (Alikwa, Arra-arra, etc.), collector George Gibbs, in 1852, place Klamath and Trinity Rivers.

"Pipe [p. 40] . . . oo-hoo-rahm [p. 41] [for 'uhrâ·m, pipe]."

"Tobacco [p. 48] . . . e-héh-ra [p. 49] [for 'ihéh·raha', tobacco]."

UNDATED

Bureau of American Ethnology Catalog of Manuscripts, No. 209, stock Athapascan, Weitspekan, Quoratean, language Aliquah, Arra Arra and Hopah, collector George Crook, place Klamath River, Calif.

"Pipe [p. 45] . . . ooh-hoo-ráwm [p. 46] [for 'uhrâ·m, pipe]."

"Tobacco [p. 55] . . . Mo-háre-ráh [p. 56] [for muhéh·raha', his tobacco]."

1853

Schoolcraft, Henry R., Historical and Statistical Information, Respecting the History, Condition and Prospects of the Indian Tribes of the United States, parts I-VI, Philadelphia, 1851-1857, Vocabularies of Indian Languages in Northwest California, by George Gibbs, Esq., in part III, 1853, pp. 428-445, Eh-nek vocabulary, pp. 440-445.

"Pipe . . . Oh rahm [p. 442] [for 'uhrâ'm, pipe]."

"Tobacco . . . Eh hé rah [p. 442] [for 'ihê'raha', tobacco]."

1860

Taylor, Alex S., California Notes, The Indianology of California, California Farmer and Journal of Useful Sciences, vols. XIII-XX, San Francisco, Feb. 22, 1860, to Oct. 30, 1863. Karuk vocabulary recorded by G. W. Taggart, vol. 13, no. 6, Mar. 23, 1860.

"Hay-rah, Tobacco [p. 6] [for 'ihê'raha, tobacco]."

"O-ram, Pipe [p. 6] [for 'uhrâ'm, pipe]."

1877

Powers, Stephen, Tribes of California, in Contributions to North American Ethnology, vol. III, Washington, 1877, pp. 1-635. The Appendix, Linguistics, edited by J. W. Powell, pp. 439-613.

"1.—*Ka'-rok*. Obtained by Mr. Stephen Powers at Scott's Bar, California, in 1872, from Pa-chi'-ta, a chief. The Smithsonian alphabet is used [p. 447]. Powers' own vocabulary does not record words for tobacco and pipe, or any word bearing on tobacco.

"2.—*Arra-arra*. Obtained by Lieut. George Crook on the Klamath River, California, and is No. 398, Smithsonian Collections. It was transliterated by Mr. George Gibbs, in No. 358, and the Smithsonian alphabet used. The latter number is here given [p. 447]."

"¶53.—Tobacco . . . [2. Arra-Arra] mo-her-ra [p. 450] [for muhê'-raha', his tobacco]." "¶Tobacco (native) . . . [2. Arra-arra] e-hê-ra [p. 459] [for 'ihê'raha', tobacco]." "¶55. Pipe . . . [2. Arra-arra] u-hu-râm [p. 450] [for 'uhrâ'm, pipe]."

"3.—*Arra-arra*. Obtained by Mr. George Gibbs. It is Nos. 359, 401, and 403, Smithsonian Collections. No. 401 has been used here, as it was written in the Smithsonian alphabet [p. 447]." "¶[53. Tobacco] [3. Arra-arra] i-he'-ra [p. 451] [for 'ihê'raha', tobacco]." "¶[52. Pipe] [3. Arra-arra] u-hu-râm [p. 451] [for 'uhrâ'm, pipe]."

"4.—*Peh'-tsik*. Obtained by Lieut. Edw. Ross, who says it is the language of the Upper Klamath, from the Indians of Red Cap's Bar. His spelling has not been changed. It is No. 318, Smithsonian Collections [p. 447]." "¶[53. Tobacco] [4. Peh'-tsik] heh-rah [p. 451] [for 'ihê'raha, tobacco]." "¶[55. Pipe] [4. Peh'-tsik] ag-hu-rahm' [p. 451] [for 'uhrâ'm, pipe]."

"5.—*Eh-nek*. Obtained by George Gibbs, and published in Schoolcraft, Part III, page 440, from which it has been taken; the orthography is not changed. On page 422 of that volume, Mr. Gibbs says that "Ehnek is the name of a band at the mouth of the Salmon or Quoratean River" [p. 447]. "[53. Tobacco] [5. Eh-nek] eh-he'-rah [p. 451] [for 'ihé'raha', tobacco.]" "[55. Pipe] [5. Eh-nek] oh-rahm [p. 451] [for 'uh'râ'm, pipe.]"

1878

Bureau of American Ethnology Catalog of Manuscripts No. 845, stock Quoratean, collector A. S. Gatschet (obtained from Joseph A. Thompson), place San Francisco, Calif., date Jan. 1878, remarks vocabulary, 6 pp. 10''×14''. (Also a copy.) [Does not contain any words bearing on tobacco. It is interesting in that it was obtained from a white man who had lived with the Indians.]

1889

Bureau of American Ethnology Catalog of Manuscripts No. 847, stock Quoratean, language Ehnek, collector Jeremiah Curtin, place Klamath River, Calif., date June-July 1889, remarks: Powell Introd., 50 pp., partly filled. Title page: Ehnik Tribe [crossed out]. Ehnikan Family [crossed out]. Quoratean family. [The preceding not in Curtin's hand]. Tribe, Ehnikan (ärär). Locality: Klamath River from Bluff Creek, Humboldt Co., Cal., to Happy Camp, Siskiyou Co., Cal. Recorded by Jeremiah Curtin. Date of Record: June and July 1889. Closely related to Gatschet's Ara, which see. No. 845. Hewitt. [The last 10 words in J. N. B. Hewitt's hand.]

"35. Pipe, of stone . . . ä'súhura[m] [p. 89] [for 'asó'ra'am, stone pipe]." [This is the only word recorded bearing on tobacco.]

1906-1907

Denny, Melcena Burns, Orleans Indian Legends, Outwest, vol. 25, pp. 37-40 (July 1906), 161-166 (Aug. 1906), 268-271 (Sept. 1906), vol. 25, 373-375 (Oct. 1906), 451-454 (Nov. 1906), vol. 26, pp. 73-80 (Jan. 1907), 168-170 (Feb. 1907), 267-268 (Mar. 1907). [This series of articles does not record anything bearing on tobacco.]

1907

Merriam, C. Hart, Names for Tobacco in 56 California Dialects, 1907, Bureau of American Ethnology MS. No. 1563. [Does not contain Karuk words.]

1911

Kroeber, A. L., The Languages of the Coast of California North of San Francisco, University of California Publications in American Archeology and Ethnology, vol. 9, no. 3, pp. 273-435, Apr. 1911,

section on the Karuk language [contains no words bearing on tobacco].

1921

Dixon, Roland B., Words for Tobacco in American Indian Languages, *American Anthropologist*, N. S., vol. 23, no. 1, Jan.-Mar. 1921, pp. 19-49.

"Thus we have Karok -hera [p. 30]." [Given as the Karuk word for tobacco; for the last three syllables of 'ihê'raha', tobacco.]

1923

Olden, Sarah Emilia, *Karok Indian Stories*, San Francisco. 1923.

"Pipe . . . Ooharalun [p. 190] [for 'uhrâ'm, pipe]."

1925

Kroeber, A. L., *Handbook of the Indians of California*, Bureau of American Ethnology Bulletin 78, Washington, 1925, chap. 5, The Karok, pp. 98-108. [The section on the Karuk does not contain anything bearing on Karuk tobacco.]

2. Pámitva pakuntcuphúruθunatihát payiθúva kuma'ávansas payiθ kuma'árâ'ras mukun'ihê'raha'

(MENTION OF TOBACCO AMONG NEIGHBORING TRIBES)

Under the foregoing heading all the material available recorded by others bearing directly on Karuk tobacco has been assembled. Mention of tobacco among certain neighboring Indian tribes is here added for the sake of comparison. Most of these quotations are from well-known sources and no attempt at completeness or incorporation of linguistic material has been made, this being reserved for special treatment of the tribes in question later on. The quotation from Fletcher has been included here merely because it is the first mention of the species of tobacco used by the Karuk, the tobacco of Monterey Indians mentioned by Father Lasuen in his letter to Galves, 17—, discovered by the writer in the Bancroft Library, probably referring to *Nicotiana bigelovii* var. *typica*.

1628

It is interesting that the account of Sir Francis Drake's visit among the Indians of presumably Drake's Bay, California, June 17 to July 23, 1579, makes mention not only of their tobacco, but of both baskets and bags of it, and especially so in connection with the present paper, since the tobacco used by those Indians was the same species as that used by the Karuk, *Nicotiana bigelovii* var. *exaltata*, which

extended down the coast as far as San Francisco Bay and was the only species.¹

"The next day, after our comming to anchor in the aforesaid harbour, the people of the countrey shewed themselues, sending off a man with great expedition to vs in a canow. Who being yet but a little from the shoare, and a great way from our ship, spake to vs continually as he came rowing on. And at last at a reasonable distance staying himselfe, he began more solemnely a long and tedious oration, after his manner: vsing in the deliuerie thereof many gestures and signes, mouing his hands, turning his head and body many wayes; and after his oration ended, with great shew of reuerence and submission returned backe to shoare againe. He shortly came againe the second time in like manner, and so the third time, when he brought with him (as a present from the rest) a bunch of feathers, much like the feathers of a blacke crow, very neatly and artificially gathered vpon a string, and drawne together into a round bundle; being verie cleane and finely cut, and bearing in length an equall proportion one with another; a speciall cognizance (as wee afterwards obserued) which they that guard their kings person weare on their heads. With this also he brought a little basket made of rushes, and filled with an herbe which they called *Tabáh*. Both which being tyed to a short rodde, he came into our boate. Our Generall intended to haue recompenced him immediately with many good things he would haue bestowed on him; but entring into the boate to deliuer the same, he could not be drawne to receiue them by any meanes, saue one hat, which being cast into the water out of the ship, he tooke vp (refusing vtterly to meddle with any other thing, though it were vpon a board put off vnto him) and so presently made his returne. After which time our boate could row no way, but wondring at vs as at gods, they would follow the same with admiration . . .^{1a}

"Against the end of two daies (during which time they had not againe beene with vs), there was gathered together a great assembly of men, women, and children (inuitd by the report of them which first saw vs, who, as it seems, had in that time of purpose dispersed themselues into the country, to make knowne the newes), who came now the second time vnto vs, bringing with them, as before had beene done, feathers and bagges of *Tobáh* for presents, or rather indeed for sacrifices, vpon this perswasion that we were gods."²

¹ *N. glauca*, introduced from South America (see pp. 35-36), now also grows wild in this region. This makes two wild tobacco species, e. g., in Mendocino County, and both are used by the Pomo and neighboring Indians; formerly there was only the one species.

^{1a} Fletcher, Francis, *The World Encompassed by Sir Francis Drake*, London, 1628, edition of 1854, p. 119.

² *Ibid.*, p. 122.

1781

Fletcher, telling of Drake's visit to a tribe considerably down the coast from the Karuk region and having quite a different culture, is the first to mention the tobacco species, *Nicotiana bigelovii* var. *exaltata*, also tobacco baskets and tobacco bags. Francisco Antonio Maurello, in his journal of the voyage of Juan Francisco de la Bodega, 1775, telling of Bodega's visit to the Yuruk Indians of Trinidad, who had merely a seacoast variety of the Karuk culture, is the first to mention and describe the pipes used for smoking this species, and the gardens of it.

"They used tobacco, which they smoaked in small wooden pipes, in form of a trumpet, and procured from little gardens where they had planted it*." *"It need scarcely be observed that tobacco is an indigenous plant in North America, as it is also in Asia."³

1825

The following diary note on Indian tobacco in what is now Oregon was written by a Scotch botanist, David Douglas, when traveling in behalf of the Royal Horticultural Society, of London, England, at Fort Vancouver, on the Columbia River, under date of Aug. 19, 1825. The specimen of *Nicotiana multivalvis* Lindl. described by him is one of several plant specimens collected on a trip made by canoe from Fort Vancouver down the Columbia River to the mouth of the Willamette (Douglas's "Multnomah") River and up that river to a point either 56 miles up that river or 56 miles from Fort Vancouver, and return, between the dates of August 19 and 30, inclusive, 1825. Miss Nellie B. Pipes of the Oregon Historical Society and Dr. John R. Swanton of the Bureau of American Ethnology have assisted me at several points in tracing the route of Douglas.

The Willamette River has a northern and a southern mouth with Sauvie Island between them. The present town of Vancouver is situated on the north bank of the Columbia River about 90 miles from its mouth and between 5 and 6 miles upstream from the southern mouth of the Willamette River. Old Fort Vancouver, the starting point of the trip on which Douglas collected his tobacco specimen, was situated on the site of the present Vancouver Barracks, the United States military post, which adjoins the town of Vancouver on the east or upriver side. Fort Vancouver was founded by the Hudson Bay Company in 1824 and was their principal establishment until 1846. After that date it was occupied by the company's clerk and a few men until its final abandonment in 1860.

³ Barrington, Daines, Miscellanies, Journal of a Spanish Voyage in 1775, to explore the Western Coast of N. America, London, 1781. p. 489 and fn.

Miss Pipes has been good enough to look up and trace for me the early applications of the name Multnomah as follows: Captain Clark, of the Lewis and Clark expedition, explored about 6 miles of the Willamette River but designates the whole river by the name of Multnomah, stating that it was so called from a tribe of Indians of that name living on its banks. Samuel Parker, a missionary who was there in 1835, applies the name only to the section which flows down the southern side of Wapato [Sauvie's] Island, a distance of about 6 miles. Dr. Forbes Barclay, a physician of the Hudson's Bay Co. who came to Fort Vancouver in 1837, said it was the Multnomah from the mouth to the Clackamas Rapids (about 25 miles). However, the name Multnomah is now forgotten and the whole river from its source to its mouth is named the Willamette.



FIGURE 2.—Map showing places visited by Douglas

The falls mentioned by Douglas are Willamette Falls, and are situated in the Willamette River opposite the south end of the town of Oregon City, which stands on the east bank of the Willamette. Willamette Falls are 28 or 30 miles upstream from the southern mouth of the Willamette River.

It is impossible to tell from Douglas's account to what tribe the tobacco garden from which he obtained his specimen belonged. The Némalnōmax (Multnomah), of Chinookan stock, had villages along the lowermost course of the Willamette, notably at Sauvie's Island, formerly mentioned as Wapato Island and as Multnomah Island. The language around Oregon City and farther up the Willamette was Kalapuyan. The tribe was doubtless either Chinookan or Kalapuyan. (Fig. 2.)

"(447) *Nicotiana pulverulenta* ⁴(?) of Pursh, correctly supposed by Nuttall to exist on the Columbia; whether its original habitat is here

⁴ "This must be a slip of Douglas's, as the only specific name in *Nicotiana* for which Pursh is the authority is *quadrivalvis*, Pursh, Fl. Am. Sept. i, p. 141." This footnote and the question mark in parenthesis following the reference to it are added by W. Wilks and H. R. Hutchinson, who edited Douglas's journal. The editors did not know that the locality alone is sufficient for determining that the specimen which Douglas obtained was not *N. quadrivalvis* Pursh but *N. multivalvis* Lindl.; Douglas was the discoverer of *N. multivalvis* Lindl. See my quotation from Setchell.

in the Rocky Mountains, or on the Missouri, I am unable to say, but am inclined to think it must be in the mountains. I am informed by the hunters it is more abundant towards them and particularly so amongst the Snake Indians, who frequently visit the Indians inhabiting the head-waters of the Missouri by whom it might be carried in both directions. I have seen only one plant before, in the hand of an Indian two months since at the Great Falls of the Columbia,⁵ and although I offered him 2 ounces of manufactured tobacco he would on no consideration part with it. The natives cultivate it here, and although I made diligent search for it, it never came under my notice until now. They do not cultivate it near their camps or lodges, lest it should be taken for use before maturity. An open place in the wood is chosen where there is dead wood, which they burn, and sow the seed in the ashes. Fortunately I met with one of the little plantations and supplied myself with seeds and specimens without delay. On my way home I met the owner, who, seeing it under my arm, appeared to be much displeased; but by presenting him with two finger-lengths of tobacco from Europe his wrath was appeased, and we became good friends. He then gave me the above description of cultivating it. He told me that wood ashes made it grow very large. I was much pleased with the idea of using wood ashes. Thus we see that even the savages on the Columbia know the good effects produced on vegetation by the use of carbon.⁶ His knowledge of plants and their uses gained him another finger-length. When we smoked we were all in all. S.”⁷

1877

Powers tells of the eagerness of the Yuruk in asking for American smoking tobacco:

“Sometimes, when wandering on the great, ferny, wind-swept hills of the coast, keeping a sharp weather-eye out for the trail, I have seen a half dozen tatterdemalion Yurok, engaged in picking *salâl*-berries, when they saw me, quit their employment with their fingers and lips stained gory-red by the juice, and come rushing down through the bushes with their two club-queues bouncing on their shoulders and laughing with a wild lunatic laugh that made my hair

⁵ Celilo Falls, 14 miles east or upstream of The Dalles and about 105 miles up the Columbia from the site of Fort Vancouver. The Oregon Historical Quarterly for June, 1915, has a number of articles on Celilo and Celilo Canal.

⁶ Potash, rather.

⁷ Douglas, David, Journal kept by David Douglas during his travels in North America 1823–1827, published under the direction of the Royal Horticultural Society, London, 1914, p. 141.

stand on end. But they were never on 'butcher deeds' intent, and never made any forey on me more terrible than the insinuating question, 'Got any tobac?'"⁸

Wedge in between Yokots information, Powers also gives one sentence of information furnished to him by A. W. Chase to the effect that "the Klamaths" raise tobacco and no other plant. That by "the Klamaths" the Indians of the lower Klamath River is here to be understood is indicated by the frontispiece of Powers's book, which is a sketch of a lower Klamath River livinghouse and sweathouse, the exact locality of which has not yet been identified by me, but is surely in the Karuk-Yuruk area. The next sentence, following the dash, is evidently Powers's own observation. The sentence following that, speaking of having seen tobacco growing on earth-covered lodges, may be a reminiscence of what Powers had seen when on the Klamath, which he had visited before visiting the Yokots, in which case the lodges referred to would be sweathouses, and the growing of tobacco on Karuk sweathouses has been mentioned by several informants and is described on page 78. The last sentence quoted refers again to the Yokots. I give the information from Chase in its setting, so that the reader can interpret for himself:

"Around old camps and corrals there is found a wild tobacco (*pan*), which Prof. Asa Gray pronounces *Nicotiana quadrivalvis* and Professor Bolander *N. plumbaginifolia*. It is smoked alone or mixed with dried manzanita leaves (*Arctostyphilos glauca*), and has pungent, peppery taste in the pipe which is not disagreeable. Mr. A. W. Chase, in a letter to the author, states the Klamaths cultivate it—the only instance of aboriginal cultivation known in California. I think the Indians never cultivated it more than this, that they scattered the seeds about camp and then took care not to injure the growing plants. I have even seen them growing finely on their earth-covered lodges. The pipe, *pan'-em-ku-lah*, is generally made of serpentine (or of wood nowadays), shaped like a cigar-holder, from four to six inches long, round, and with a bowl nearly an inch in diameter."⁹

Powers's Fig. 43, opp. p. 426, accompanying his chapter on "Aboriginal Botany," is reproduced as Pl. 29 of this paper, and shows northern California pipes and pipe sack; for the identification of these with Nat. Mus. catalog numbers, provenance of specimens, and for identification with illustrations run by Mason and again by McGuire see explanation of Pl. 29.

⁸ Powers, Stephen, *Tribes of California*, in *Contributions to North American Ethnology*, Vol. III, Washington, 1877, p. 55.

⁹ *Ibid.*, section on aboriginal botany, p. 426.

1886

In his report on the Ray collection made by Lieut. P. H. Ray at Fort Gaston on the Hupa Indian Reservation in 1885, Mason mentions tobacco as follows:

“PIPES AND SMOKING

“The Indians of northern California smoked formerly a wild tobacco, *Nicotiana quadrivalvis* (Gray), *N. plumbaginifoliae* (Bolander). It was smoked alone or mixed with dry manzanita leaves (*Arctostaphylos glauca*). Mr. Powers says that it has a pungent, peppery taste in the pipe, which is not disagreeable.

“The pipes are conoidal in shape, and are either of wood alone, stone alone, or latterly of stone and wood combined, as will appear further on. (Plates VIII–IX, Figs. 61–73.) The beginning of such a pipe would be a hollow reed, or pithy stem, with the tobacco deposited in one end. A plain cone of wood fitted for smoking starts the artificial series. (Fig. 61.) Rude pipes are cut out of one piece of laurel or manzanita and shaped like a fisherman’s wood maul or one of the single-handed warclubs of the Pueblo Indians. (Fig. 62.) The length of stem is about 11 inches; length of bowl, $2\frac{1}{4}$ inches; diameter of bowl, 2 inches; of stem, $\frac{3}{4}$ of an inch. The bowl is a cup-shaped cavity, very shallow. The whole specimen is very rude, looking as though it has been chipped out with a hatchet or heavy fish-knife.

“The next grade of pipes are of hard wood resembling the last described in type, but very neatly finished. The stem is about 14 inches long and $\frac{5}{16}$ ths of an inch thick. The head is spherical, $1\frac{1}{4}$ inches in diameter. The bowl is cup-shaped and the cavity nearly 1 inch in diameter. (Fig. 64.)

“A small pipe of soapstone is also used, in which the straight pipe is presented in its simplest form. (Fig. 65.) Length, $2\frac{1}{2}$ inches.

“There are also pipes of fine-grained sandstone of graceful outline, resembling in shape a ball bat, 7 inches long, $7\frac{1}{8}$ inches wide in the thickest part. A very noteworthy thing about this pipe is the extreme thinness of the walls. (Fig. 63.) At the mouth part, where it is thickest, the stone does not exceed one-eighth of an inch, while through the upper portion it is less than one-sixteenth of an inch in thickness. The cavity does not present the series of rings which appear in stone that has been bored out, but innumerable longitudinal scratches fill the inner surface.

“The only solution of this appearance is that the interior was excavated by the use of a file or other hard tool. By the great size of its interior, this pipe is connected with the tubular objects from the mounds called telescopes by some, sucking tubes by others, and

pipes by others. (See Dr. Abbott's paper in Wheeler's Survey West of One Hundredth Meridian, Vol. VII, pl. VII and text.)

"The stone pipes were taken from old graves, and this kind are now no longer in use.

"We have, again, a little pipe no larger than some cigarette holders. (Fig. 66.) Except in its diminutive size and simplicity, it might have served as a model for the three to be next described or for the type specimen mentioned at the head of this list. Length, $2\frac{3}{8}$ inches; greatest width, three-fourths of an inch; depth of bowl, $\frac{7}{8}$ ths of an inch. (See Powers, Fig. 43.)

"They likewise use a tapering pipe of hard wood, $12\frac{1}{4}$ inches long, $1\frac{1}{8}$ inches wide at the larger end. What may be called the stem is $7\frac{3}{8}$ inches long. The other portion is carved by a series of octagons and chamfers which give to the specimen quite an ornamental appearance. (Fig. 69.) The bowl is $\frac{7}{8}$ ths of an inch wide and 2 inches deep. This example has been smoked a great deal, being charred very much in the bowl. (Collected by Livingston Stone. Compare Figs. 2 and 5, Plate IX, Dr. Abbott's paper in Wheeler's Survey West of One Hundredth Meridian, Vol. VII.)

"Other beautifully finished pipes of the same type, evidently turned in a lathe to please the Hupa fancy, are kept with the greatest care in leather pouches made for the purpose. (Figs. 71, 73.) They are made of different woods highly polished. The remarkable feature is the bowl of serpentine set in a tapering shouldered socket at the wide end of the stem, and the whole turned and polished. The bowl is a conical cavity in serpentine.

"The next example consists of a pipe and case. The pipe has a stem shaped like a club or ball bat, and a bowl of compact steatite. In general features pipes of this class resemble the cigarette holder, and they are found among the Utes and Mohaves, as well as in the mounds.

"When it is remembered that many Indians recline while smoking, it will be seen that this is the only sensible form of the pipe for them.

"Their tobacco pouches of basket-work are ovoid in form and hold about 1 quart. (Plate VIII, Fig. 67.) They are made of twined weaving in bands of brown and checkered grass, so common in the basketry of the Klamaths as to be typical. Six buckskin loops are attached to the rim of this basket in such a manner that their apexes meet in the center of the opening. A long string is fastened to the apex of one loop and passed through all the others serially to close the mouth of the pouch. Heights, 6 inches; width of mouth, $2\frac{1}{2}$ inches." ^{9a}

^{9a} Mason, Otis T., The Ray Collection from Hupa Reservation, Smithsonian Report for 1886, pt. 1, Washington, D. C., 1889, pp. 205-239, quotation from pp. 219-220. Plates 15 and 16 illustrate pipes, pipesack and tobacco basket.

Mason's plates 15 and 16 illustrate some of the same specimens figured by Powers (see explanation of Pl. 29 for identifications). The specimens not shown by Powers are identified as follows:

Mason, Pl. 15, Nos. 63 and 65 are all-stone pipes from southern California.

Mason, Pl. 15, No. 67 = Nat. Mus. No. 126520, Hupa, collected by Lt. P. H. Ray. = McGuire, Fig. 31.

Mason, Pl. 16, No. 68 = Nat. Mus. No. 76198, "Shasta," collected by Green. = McGuire, Fig. 32. (Mistitled by McGuire "wood and stone pipe.")

Mason, Pl. 16, No. 70 = Nat. Mus. No. 77182, Hupa, Calif., collected by Lt. P. H. Ray. = McGuire, Fig. 34.

Mason, Pl. 16, No. 71. = Nat. Mus. No. 77179, "Natano [= Hupa] Band, Hasha [sic] Valley, Calif.," collected by Lieut. P. H. Ray. = McGuire, Fig. 35.

Mason, Pl. 16, No. 73. = McGuire, Fig. 37. This pipesack cannot be found in the Nat. Mus. collections.

1899

McGuire, in his interesting compilation on Indian tobacco and smoking, which lacks only the results of field work which would have made it many times more valuable, gives only the following on northern California smoking, which is only a paraphrasing and messing up of Mason's wording made more vicious by the fact that McGuire thinks he is talking about Hupa specimens when he is really talking about specimens from all over northern California.

"The Indians of northern California, according to Prof. Otis T. Mason, formerly smoked a wild tobacco, *Nicotiana quadrivalvis* (Pursh) *N. plumbaginifolia*, which they smoked alone or mixed with the dry manzanita leaves, *Arctostaphylos glauca*, said to have a pungent, peppery taste which is not disagreeable. The pipes of the Hupa are, as Professor Mason says, conoidal in shape, and are of wood alone, stone alone, or latterly of stone and wood combined. . . .¹⁰"¹¹

"Fig. 25^{11a} is simply a cone cut apparently from manzanita wood. It is 13 inches long with a greatest diameter of 2 inches, tapering gradually to 1¼ inches at the smaller end. If this pipe were sawed in two one-third of the way from the smaller end it could not be dis-

¹⁰ "The Ray Collection from Hupa Reservation, Smithsonian Report, 1886, pt. 1, p. 219."

¹¹ McGuire, Joseph D., Pipes and Smoking Customs of the American Aborigines, based on Material in the U. S. National Museum, Report of the U. S. National Museum for 1897, pp. 351-645, with 5 plates. Washington, 1899, p. 391.

^{11a} From McCloud River, Calif.

tinguished in form from the elongated conical stone pipes usually found in graves and burial places of the islands along the California coast. This pipe appears to have been perforated by burning. The walls vary from one-sixteenth of an inch in thickness at the smaller end to nearly one-half an inch at the larger. The outer sides appear to have been smoothed by means of sandpaper, though the same appearance could be imparted to the specimen with any gritty sandstone or with sand alone. These pipes are made from any available wood, those which best resist fire being preferred, one of the best and most usual being the laurel.

"Fig. 26 is an all-wood pipe of Hupa^{11b} manufacture, 13¼ inches long, that is of peculiar form. The bowl is 2½ inches in greatest diameter, that of the stem being scarcely three-fourths of an inch thick. The bowl cavity consists of quite a shallow cup, the specimen having been rudely chopped out by means of an extremely dull tool, which gives one the impression that it would be a difficult pipe to smoke unless the smoker laid flat on his back.

"Fig. 27^{11c} belongs to the same type of all-wood Hupa pipes, and is more carefully finished than the last specimen, its surface being brought almost to a polish. It is 15 inches long, though the bowl is less than 1 inch in depth, with a diameter of 1¾ inches. Had the preceding specimen been ground to a uniform surface, as these pipes usually are, they would have had bowls alike, though among the Hupa, to a greater degree than has been detected among other natives, pipes have been made of a greater variety in shape than has been observed to be the case with almost any other type with which we are acquainted. They appear to be comparatively modern, and it is strongly to be suspected that the multiform shape of the Hupa pipe has been largely influenced by the outside demand for specimens as curiosities. There is in no implement found in America a greater observance of conventionalism of form than is the case among the pipes, and in those localities where the greatest variety exists investigation demonstrates that the smoking habit itself has been adopted within the last century. These varieties are most marked along the Pacific coast among the Hupa and Babeens.

"Fig. 28 is a fine-grained tubular sandstone, showing unusual mechanical skill in its manufacture, being 7 inches long, with a diameter at the larger end of three-fourths of an inch; the walls of the tube do not exceed one-sixteenth of an inch at the mouth of the bowl, increasing gradually to one-eighth inch at the smaller end. The outer surface is ground to a dull polish, and the interior shows striae running the length of the implement, made apparently by means of a file or similar tool.

^{11b} Really from Feather River, Calif.

^{11c} Really from Potter Valley, Calif.

"Fig. 29 differs in no material respect from the simplest form of conical tubes found throughout the continent, except in the slightly raised rim around the smaller end. It is made of steatite, and has a length of 2½ inches. This rim is similar to one on the bowl of the unfinished pipe from Cook County, Tennessee (fig. 19), and would indicate that it was intended simply for ornament and not for the attachment of a string.

"Fig. 30 is of wood, being the pipe used by the Hupas at the present time, and is 3 inches long, with a greatest diameter of three-fourths of an inch, the bowl being about seven-eighths of an inch deep from which there runs a narrow stem hole to the smaller end.

"Fig. 31 shows the shape of the tobacco bag of these people, and is made from strips of the roots of the spruce, split into strings and woven together; six buckskin loops are attached to its rim in such a manner that their apices meet in the center of the opening. A long string is attached to one loop and is serially passed through all the others, by means of which the bag may be opened and closed at will by drawing the loops apart or by drawing the string. This bag would be found to differ little, except in material, throughout the continent. Some would make it of skin, while others would weave it from suitable fibers, and others again would probably fashion it from birch bark.

"Fig. 32 is a wooden pipe, 11 inches long, the bowl of which is made in the hourglass form, similar in outline to certain tubes found in the Middle Atlantic States. The bowl has been cut with a dull tool, but upon the stem are a number of crossed lines, intended to add to its ornamental appearance. Fig. 33 is made of hard wood, the bowl of which is carved in a series of octagons, chamfers, and holes, which give to this specimen quite an ornamental effect. The tube is 12¼ inches long, the bowl being seven-eighths of an inch in its greatest exterior diameter, and has a cavity 2 inches deep. Figs. 34 to 37, inclusive, show the most modern form of the Hupa pipe, which is made from different kinds of wood and serpentine. These pipes are most carefully polished, and are evidently made with modern tools. The remarkable feature of these pipes is shown in the serpentine bowl. Fig. 35 is set in a tapering wood socket, held in place by some kind of glue, the whole surface being subsequently ground and polished. Fig. 37 shows the pipe in its original skin case, with its strap for suspension. The American Indian pipes have always been most carefully guarded by their owners, in cases or coverings of skin, basketry work, bark, or woven rags.¹² "

¹² Otis T. Mason, *The Ray Collection from Hupa Reservation Smithsonian Report*, 1886, Plates XV, XVI, pp. 219-220.

The northwestern California pipe has been referred to by Mr. Henry R. Schoolcraft, quoting Col. Roderick McKee, as "a straight stick, the bowl being a continuation of the stem enlarged into a knob and held perpendicularly when smoking."¹³ ¹⁴

In another place in his report McGuire states:

"The great variety observable in the tubular pipes of wood from the Hupa Reservation suggests their being modern, and intended rather to supply tourists' demands than to comply with tribal conventionalisms."¹⁵

McGuire's figures 25 to 37, inclusive, showing northern California pipes, pipesack, and tobacco basket, are merely Mason's cuts run over again; McGuire in his carelessness has been misled by the general title of Mason's paper to assume that all the cuts borrowed from Mason's paper show specimens collected by Ray at the Hupa Reservation and he adds this statement to every title; McGuire's Figs. 25, 26, 27, 28, 29 and 33 are neither from Hupa Reservation nor collected by Ray, and Fig. 36 is from Hupa Reservation but collected by Powers.

1903

Hupa tobacco is described by Goddard:

"PIPE MAKING AND TOBACCO RAISING

"Smoking has been practiced by the Hupa from time immemorial. Their gods smoked. It is in fact a semi-religious practice. The pipe, *kiñaigyan*, was and is still made of selected wood of the *manzanita* or yew. The ordinary pipe (Pl. 17, Figs. 2 and 3) is about four and one-half inches long, and cylindrical in shape. The diameter at the smallest part is about three-eighths of an inch. A gentle curve gives the mouth end a diameter of five-eighths of an inch and the bowl end an inch. The pipes are worked down with sandstone and polished off with stems of the horsetail rush, *Equisetum robustum*, in so fine a manner that even Professor Mason was deceived, thinking them turned by white men in a lathe."¹⁶

"Usually the pipe is faced with serpentine or sandstone. The face of stone (Pl. 17, Fig. 5) shows only about one-half an inch

¹³ North American Indian Tribes, Pt. 3, pp. 107, 141, Philadelphia, 1847.

¹⁴ McGuire, Joseph D., Pipes and Smoking Customs of the American Aborigines, based on Material in the U. S. National Museum, Report of the U. S. National Museum for 1897, pp. 351-645, with 5 plates, Washington, 1899, pp. 391-395.

¹⁵ Ibid., p. 627.

¹⁶ "Smithsonian Report, 1886, Part I, p. 220."

on the outside, but it enters the funnel-shaped wooden part so as to line the bowl of the pipe. The bowl is three-fourths of an inch deep. A shoulder is made on the wood of the bowl; then the soapstone is brought into shape with a knife. The pieces are constantly tried to insure a good fit. To make the joint perfect between the wood and the stone, a little sand is put in, and the stone is twisted to wear away any projections. The shaman's pipe (Pl. 17, Fig. 6) is similar but much longer, some of them measuring 12 inches. Often narrow stripes of mother-of-pearl are neatly inlaid, lengthwise the pipe next to the stone facing. Pipes entirely of wood are also used. These are of the smaller size and are ornamented at the bowl end with carvings. The Hupa occasionally make pipes all of stone. (Pl. 17, Fig. 4.) Such pipes are frequently to be seen in use on the Klamath river. The pipe is carried in a little sack of buckskin (Pl. 17, Fig. 1) tied with a string of the same material. Tobacco is put into the bag and then the pipe is pushed in bowl first, not stem first, as Professor Mason has pictured it.¹⁷

"The tobacco used was cultivated, the only instance of agriculture among the Hupa. Logs were burned and the seed sown in the ashes. The plant appears to be and probably is identical with the wild *Nicotiana bigelovii*, but the Hupa say the cultivated form is better. The wild form found along the river they say is poison. It is believed that an enemy's death may be caused by giving him tobacco from plants growing on a grave."¹⁸

Goddard's Plate 17 shows Hupa pipes, a pipesack, a pipe bowl, and firesticks in excellent reproduction.

1905

Dixon's Northern Maidu information on tobacco is the following:

"Stone pipes (Fig. 9, *a, b*) would seem to have been at all times objects of value, and to have been on the whole, somewhat scarce, a wooden pipe being far more common. All pipes were of the tubular form. In general, the stone pipes were short, ranging from ten to fifteen centimetres in length, and usually made from steatite. The pipe used by the pehei'pe, or clown, was larger, as a rule, and always made of soapstone. It has, moreover, a rim or ring about the mouth-end (see Fig. 66). The pipes were drilled by means of a piece of deer-antler, which was pounded with another stone, till, after a long time, the cavity was made. Sometimes sand was added, which accelerated the work. It is claimed that there was no twirling of the deer

¹⁷ "Smithsonian Report, 1886, Part I, Pl. XVI."

¹⁸ Goddard, Pliny Earle, *Life and Culture of the Hupa*. University of California Publications, American Archeology and Ethnology, Berkeley, California, 1903, vol. 1, no. 1, pp. 36-37.

antler, or other method of drilling. The details of the manufacture seem to have been to a considerable extent lost. It is also claimed that occasionally a pipe was found, just as were mortars. The pipes which were found were regarded as of mysterious origin, and were to be handled with great care. To drop a stone pipe of any sort, but in particular of this type, was very unfortunate, and bad luck or illness was sure to follow. As in the case of the mortars, the Shasta held the pipes as capable of independent motion, but this belief was not held by the Maidu." [With picture of 2 stone pipes.]¹⁹

"The clown then goes to the base of the main post, where his pipe is always placed. He fills it, if possible, from the shaman's supply of tobacco, and then smokes, puffing out as much smoke as possible. Between the puffs he calls out, 'I like acorn bread! I like deer-meat! I like fish! I like soup! Be good to me, be good to me, my old woman!'" [With picture of a steatite pipe.]²⁰

1907

In his interesting brief paper on the culture of the Takelma Indians of southwestern Oregon, who bordered the Karuk on the north with only one intervening tribe, and are claimed by my informants to have had customs much like the Shasta, Sapir states the following about their tobacco.

The Takelma occupied the same position on the Rogue River as the Karuk did on the Klamath, holding neither the mouth nor the headwaters. Although not identified by Sapir, the Takelma tobacco was the same as that of their Shasta neighbors, *Nicotiana bigelovii*.

"The only plant cultivated before the coming of the whites was tobacco (ō'p') which was planted by the men on land from which the brush had been burnt away. Smoking was indulged in to a considerable extent and had a semi-religious character, the whiff smoke being in a way symbolic of good fortune and long life. The pipes were made of either wood or stone and were always straight throughout, some reaching a length of nearly a foot. The custom prevailed, of course, of passing one pipe around to all the members of an assembled group."²¹

Dixon, in his paper on the Shasta, tells of finding a stone pipe in the region and describes the construction and making of arrowwood

¹⁹ Dixon, The Northern Maidu, Bulletin of the American Museum of Natural History, vol. 17, pt. 3, pp. 119-346. New York, May, 1905, pp. 138-139.

²⁰ Ibid., p. 317.

²¹ Sapir, Edward, Notes on the Takelma Indians of Southwestern Oregon, American Anthropologist, n. s., vol. 9, no. 2, April-June, 1907, p. 259.

pipes, being the first to report on the boring of arrowwood pipes by means of beetle larvae. He also describes the use of pipes by doctors.

"Pipe-tips were either of serpentine, or other fine-grained stone. They were ground laboriously into shape, the hole being pierced by pounding with a piece of antler, aided by sand. What is apparently a portion of a pipe wholly of stone was picked up on the surface near Honolulu, on the Klamath River. (Fig. 69.) It is, however, different from the type of pipe used by the Shasta, and was regarded by them as mysterious, and probably endowed with great magic power. It is nicely finished on the exterior." [With illustration of a fragment of a stone pipe.]²²

"Except for their bows, the Shasta used wood for but few implements, the most important of which were spoons, pipes, and mush paddles. Spoons (Fig. 71) were made of both wood and horn. In type they are closely similar to those used by the Karok, Yurok, and Hupa, although, as a rule, they were less decorated by carving. The pipes (Fig. 72) used here were of the same character as those made by the three tribes just mentioned living lower down the river. The form was the usual tubular, trumpet-shaped one, varying from fifteen to twenty centimetres in length. The pipes are often so regularly and beautifully made as to suggest machine-turning. The method of boring the piece of wood from which the pipe was to be made was exceedingly ingenious, if we may believe the account given by several informants independently. As described, the method was applicable to only one variety of wood (unidentified), a variety which was quite hard, yet possessed a small, somewhat porous pith or heart-wood. A number of sticks of this wood were, so it is said, placed on end in a dish of salmon oil, first on one end, and then on the other. By this means, the pithy, porous heart-wood absorbed considerable oil, much more than did the remainder of the wood. This central core of heart-wood was then dug out at one end, as deeply as could be, with a fine-pointed bone awl. Then a small grub or worm, infesting the dried salmon as preserved in the houses, was placed in the excavation, and this was then sealed with a bit of pitch. The grub thus imprisoned is declared to have eaten the oil-soaked pith or heartwood, following the core, from one end to the other, finally eating its way out at the opposite end. Many of the grubs died, or did not take kindly to the oil-soaked pith; but, out of a dozen or more prepared sticks hung up under the roof during the winter, one or two were, it is claimed, generally found bored in the spring." [With illustration of a wooden tobacco pipe with stone pipe bowl.]²³

²² Dixon, Roland B., *The Shasta, the Huntington California Expedition*, Bulletin of the American Museum of Natural History, vol. XVII, part V, New York, July, 1907, pp. 391-392.

²³ *Ibid.*, pp. 394-395.

"Again she danced, and, speaking to those assembled, says, 'Kūs apsū'tohokwira' ('Now he reaches for his pipe'); then, 'Kūs kwa'òk-wahir' ('Now he smokes'). Then, after a longer period of dancing, the Axè'ki speaks to the shaman, . . . " ²⁴

1916

Mrs. Lucy Thompson mentions tobacco and pipes among the Yuruk Indians of the central part of the section of the Klamath River occupied by them as follows:

"The Klamath people have the same kind of tobacco that grows over a large part of the United States, which, when it grows up has small leaves. They prepare the ground and plant the seed but will not use any they find growing out of cultivation. They are very careful in gathering the plant and cure it by the fire, or in the hot sun, then pulverize it very fine, then put it up in tight baskets for use. It becomes very strong and often makes the oldest smokers sick, which they pass over lightly, saying that it is a good quality of tobacco. The women doctors all smoke but the other women never do. Their pipes are made out of yew wood with a soapstone for a bowl, the wood is a straight piece and is from three to six inches long and is larger at the bowl end where it joins on to the stone, it is notched in so it sets the bowl on the wood, making the pipe straight. They hold the pipe upwards if sitting or standing and it is only when lying on the back that one seems to enjoy the smoke with perfect ease, however they can handle the pipe to take a smoke in any position. Some of these pipes are small, not holding any more than thimble-full of tobacco. My people never let the tobacco habit get the better of them as they can go all day without smoking or quit smoking for several days at a time and never complain in the least. The men, after supper, on going into the sweat-house take their pipes and smoke and some take two or three smokes before they go to bed. The old women doctors will smoke through the day and always take a smoke before lying down to sleep. All inhale the smoking, letting it pass out of the lungs through the nose." ²⁵

"These plug hat men now select twelve or less boys and put them to making ribbons of bark which they stripe off very flowery by painting and carving, also making fancy Indian pipes, carving and painting them very artistically. These boys are called Charrah and the pipes and ribbons made by them are put on the top of long slim poles from

²⁴ Ibid., p. 487.

²⁵ Thompson, Mrs. Lucy, *To The American Indian*, Eureka, Calif., 1916, p. 37.

twelve to fifteen feet long and are to be used at the finish of the fish dam. These poles have the bark taken off and are clean and white.”²⁶

“. . . and fancy carved Indian pipes that the boys made, . . .”²⁷

1918

Loud, writing on the Indians about Humboldt Bay, gives the following mention of pipes and tobacco:

“Tobacco, *Nicotiana* sp.”²⁸

“A species of tobacco native to California was the only plant cultivated, and has been mentioned in the Spanish account of the discovery of Trinidad bay.”²⁹

“*Stone pipes*.—One clay pipe was obtained, which will be described under another heading, and two pipes made of steatite. The description of the stone pipes is as follows:

“Museum no. 1-18038 (pl. 17, figs. 1a and 1b), found in association with human remains no. 2. Length 240 mm., diameter 24 mm. Museum no. 1-18239 (pl. 17, fig. 2), found with human remains no. 19. Length 108 mm., diameter 22 mm.

“These pipes show great extremes in length, but are in no respect different from the majority of stone pipes found in northern California among the modern Indians. There are at least two species of tobacco indigenous to northern California, *Nicotiana bigelovii* and *Nicotiana attenuata*, both of which were used by the Indians. The Spanish discoverers of Trinidad Bay said that the Indians ‘used tobacco, which they smoked in small wooden pipes, in form of a trumpet, and procured from little gardens where they planted it.’ ”³⁰

1925

Kroeber in his Handbook of the Indians of California tells of Yurok tobacco as follows. In his chapter on the Karuk, pp. 98-108, no mention is made of tobacco.

“All the tobacco smoked by the Yurok was planted by them—a strange custom for a nonagricultural people far from all farming con-

²⁶ Ibid. pp. 47-48, mentioned in the description of Kappel fish-dam ceremony.

²⁷ Ibid., p. 52, mentioned in Kappel fish-dam ceremony.

²⁸ Loud, Llewellyn L., University of California Publications in American Archeology and Ethnology, vol. 14, no. 3, Dec. 23, 1918, p. 232.

²⁹ See description of tobacco and tobacco pipes under the heading, “Objects of Steatite and Slate,” p. 234.

³⁰ “Don Antonio Maurello, op. cit., Barrington edition, pp. 366, 489.” [See quotation, p. 19 of present paper.]

tacts. The custom, which extends also to southwestern Oregon, and in the opposite direction probably to the Maidu, is clearly of local origin. Logs were burned on a hilltop, the seeds sown, and the plants nursed. Those who grew tobacco sold to those who did not. A woman's cap full or not full was the quantity given for a dentalium shell, according as this was of second smallest or shortest length—a high price. Tobacco grows wild also, apparently of the same species as the planted, but is never used by the Yurok, who fear that it might be from a graveyard, or perhaps from seed produced on a graveyard. The plant does seem to show predilection for such soil. Otherwise it sprouts chiefly along sandy bars close to the river; and this seems to have caused the choice of summits for the cultivated product.

"The pipe was tubular, as always in California. Its profile was concave, with the bowl flaring somewhat more than the mouth end. The average length was under 6 inches, but shamans' and show pieces occasionally ran to more than a foot. The poorest pipes were of soft wood, from which it is not difficult to push the pith. Every man who thought well of himself had a pipe of manzanita or other hard wood, beautifully polished, probably with the scouring or horsetail rush, *Equisetum*, which was kept in the house for smoothing arrows. The general shaping of the pipe seems to have been by the usual northwestern process of rubbing with sandstone rather than by cutting. The bowl in these better pipes was faced with an inlay of soapstone, which would not burn out in many years. Sometimes pipes had bits of haliotis inlaid next the steatite; others were made wholly of this stone. The pipe was kept in a little case or pouch of deerskin. It could be filled by simply pressing it down into the tobacco at the bottom of the sack. Pouches have been found in California only among the northwestern tribes. Tobacco was stored in small globular baskets made for the purpose. These receptacles are also a localized type. (Pl. 73, e.)

"A few old Yurok were passionate smokers, but the majority used tobacco moderately. Many seem never to have smoked until they retired to the sweat house for the night. Bedtime is the favorite occasion for smoking throughout California. The native *Nicotianas* are rank, pungent, and heady. They were used undiluted, and the natives frequently speak of them as inducing drowsiness."³¹

³¹ Kroeber, A. L., *Handbook of the Indians of California*, Bureau of American Ethnology, Bulletin 78, Washington, 1925, pp. 88-89.

III. Fâ't pakunikxúriktihanik pekyã'varíhvã'nsa'

(BOTANICAL)

1. Yiθúva kuma'ihě'raha'

(TOBACCO SPECIES)

The Karuk country lies well within the area of the tall form of *Nicotiana bigelovii*. It is the only tobacco which grew, wild or sown, in the Karuk territory or probably in that of any of the contiguous tribes, and was the only tobacco known to the Karuk or known by them to exist.

Prof. W. A. Setchell, of the department of botany of the University of California, is our best authority on the botanical aspect of Californian and other American tobacco species, and his fascinating work of raising and thus further testing the various species is known to many of his friends. In the notes given below (pp. 38-44) we follow his important article in the *American Anthropologist*¹ and other information furnished by Dr. Setchell, including the designation of the tall northern California form of *Nicotiana bigelovii* as *var. exaltata* Setchell, here for the first time published, although as a nomen nudum, with his permission.^{1a} Dr. Setchell has been most generous in his assistance to the author in his tobacco studies in California, and deeply interested.

Of the 14 species of tobacco known to have been native to North America, there occurred in California 3 species, one of which has 3 forms, making in all 5 forms of tobacco in the State:

1. *Nicotiana bigelovii* (Torrey) Watson *var. typica*, occurring in a large area southeast of San Francisco Bay. This is probably to be called *var. typica*, since it is the taxonomic type.

2. *Nicotiana bigelovii* (Torrey) Watson *var. exaltata* Setchell. Professor Setchell has suggested to the writer that it may be well called *var. exaltata* since it is the tallest of all the forms of *bigelovii* and the most robust, reaching a height of more than 6 feet under favorable circumstances. This is the tobacco of California north of San Francisco and of southernmost Oregon. It is the tallest of the native tobaccos of California, exceeded in height only by *N. glauca*

¹ Setchell, William Albert, *Aboriginal Tobaccos*, *American Anthropologist*, N. S., vol. 23, no. 4, Oct.-Dec. 1921, pp. 397-414, with map.

^{1a} In his article in the *American Anthropologist* Setchell still refers to this variety as *forma alta*.

Graham, Tree Tobacco, a species of tobacco introduced from South America and now growing wild in California and other States.

3. *Nicotiana bigelovii* (Torrey) Watson var. *wallacei* Gray, from southern and Lower California, very distinct from nos. 1 and 2.

4. *Nicotiana attenuata* Torrey, the species which occupies the area to the east of California and eastern southern California.

5. *Nicotiana clevelandii* Gray, which occupies the southern California coast.

The writer has knowledge that all of these forms were used by the California natives where they occur. It will be noticed that three of them are forms of *N. bigelovii*. Our Karuk tobacco, *N. bigelovii* var. *exaltata*, has the distinction of being the tallest native tobacco in the State.

Outside of California two other species of native tobacco occur so closely related to *bigelovii* as to form with it a single group: 1. *Nicotiana multivalvis* Lindl., sown by the Indians of Oregon, Idaho and Montana, and 2. *Nicotiana quadrivalvis* Pursh., a species which has been "lost" in nature, never having been collected in the wild state, but known only as cultivated by the Mandan, Hidatsa, and Arikara Indians of the Plains area.² It is interesting that according to Setchell both of these eastern species are probably *N. bigelovii* derivatives.

The principal literature on *Nicotiana bigelovii* is presented in the following quotations.

1856

Torrey³ was the first to describe and name *Nicotiana bigelovii*, regarding it as possibly a variety of *N. plumbaginifolia*. The specimen was collected by Dr. John M. Bigelow, of the Whipple expedition, at Knight's Ferry, in the present Stanislaus County, Calif., in May, 1854, and is *N. bigelovii* (Torrey) Watson f. *typica*. According to Watson it seems that a specimen had already been collected by Frémont in 1846, but this is not mentioned or described by Torrey. *N. plumbaginifolia* Viv. is native to northeastern Mexico and crosses the Rio Grande into Texas.

"NICOTIANA PLUMBAGINIFOLIA, Dunal in DC. Prodr. 13, pars. 1, p. 569. Var.? BIGELOVII: annua; caule glanduloso-pubescente subsimplici; foliis oblongo-lanceolatis acutiusculis glabriusculis, in-

² Probably some neighboring tribes had it as well.

³ Torrey, John, Description of the General Botanical Collections, in Reports of Explorations and Surveys to Ascertain the Most Practicable and Economical Route for a Railroad from the Mississippi River to the Pacific Ocean, 1853-4, vol. 4, no. 4, House of Representatives, 33rd Cong., 2d sess., Executive Document No. 91, Washington, 1856, p. 127.

ferioribus in petiolem angustatis, superioribus sessilibus basi angustatis; panicula terminali laxiuscula; calyce glanduloso-pubescente, laciniis lanceolato-linearibus inequalibus, corolla hypocraterimorpha, tubo elongato calyce 2-3-plo longiore, limbi laciniis lato-ovatis obtusiusculis. Knight's Ferry, Stanislaus river; May. We are unwilling to propose this as a new species, since there are so many others of the same genus that are very imperfectly known. Our plant does not agree with any *Nicotiana* described by Dunal (l. c.) but it seems to approach the nearest to *N. plumbaginifolia*."

1871

Watson raises Torrey's questioned variety to a species, and indicates that since Torrey's publication (1856) Torrey himself had collected the species in California and that more recently Anderson had collected it in western Nevada. Goodspeed, of the University of California, is working on the inner and genetic relationship of tobacco species, and only such studies can determine how closely *N. bigelovii* resembles *N. noctiflora* of Chile, as pointed out by Watson.

"*NICOTIANA BIGELOVII*. (*N. plumbaginifolia*, Var. (?) *Bigelovii*, Torr. *Pac. R. R. Surv.*, 4. 127.) Leaves sessile, attenuate at base; calyx glandular-pubescent, with unequal lance-linear lobes; corolla 2' long, tubular-funnel-form, the elongated tube 2-3 times longer than the calyx, the lobes broad-ovate, subacute; capsule obtuse, usually 4-6'' long, shorter than the calyx; otherwise much like the last.—Collected by Bigelow, Frémont, (481, 1846,) and Torrey, (355,) in California, and by Anderson, (268,) in western Nevada. Much resembling *N. noctiflora*, of Chili, but the leaves are more attenuate at base and the corolla-lobes are not at all obcordate. PLATE XXVII. Fig. 3, Extremity of a branch. Fig. 4, A lower leaf; natural size." ⁴

1878

Gray's description of *N. bigelovii* presents practically our modern knowledge of the species, except that he fails to distinguish var. *exaltata*, following the type specimens which are var. *typica* and only a foot or two high, although he mentions the occurrence of the species from Shasta County to San Diego, and var. *exaltata* occurs in Shasta County. Var. *wallacei* had, since Watson's description, been described by Wallace and by Cleveland from southern California.

⁴ Watson, Sereno, Botany, in King, Clarence, Report of the Geological Exploration of the Fortieth Parallel, Professional papers of the Engineer Department, U. S. Army, no. 18, Washington, 1871, p. 276. Pl. XXVII is opposite p. 276. Watson's Plate XXVII contains the earliest published drawing of *N. bigelovii*; the part of this plate containing the drawing of *N. bigelovii* is reproduced as Plate 5 of the present paper.

"*N. Bigelovii*, Watson. A foot or two high; leaves oblong-lanceolate, sessile or nearly so; the lower (5 to 7 inches long) with tapering base: the upper (3 to 1½ inches long) more acuminate, with either acute or some with broader and partly clasping base: inflorescence loosely racemiform, with all the upper flowers bractless: calyx-teeth unequal, linear-subulate, about equalling the tube, surpassing the capsule: tube of the corolla 1¼ to 2 inches long, narrow, with a gradually expanded throat; the 5-angulate-lobed limb 12 to 18 lines in diameter.—Bot. King, 276, t. 27, fig. 3, 4; Gray, Bot. Calif. 1. c. 546. *N. plumbaginifolia*? var. *Bigelovii*, Torr. Pacif. R. Rep. iv. 127.—California, from Shasta Co. to San Diego, and eastward to Nevada and the border of Arizona.

"Var. *Wallacei*, a form of corolla smaller (the tube 12 to 16 lines long) and calyx-teeth shorter, but variable, sometimes hardly surpassing the capsule: upper leaves more disposed to have a broad and roundish or subcordate slightly clasping base; herbage, &c., more viscid.—Near Los Angeles and San Diego, *Wallace, Cleveland*.

"= = Ovary and capsule globular, 4-several-celled, at first somewhat succulent: the valves at maturity thin and rather membranous: corolla with ampler limb and proportionally shorter more funnelform tube—*Polydicia*, Don. *Polydichis*, Miers."⁵

1921

It remained for Setchell to set aside from *N. bigelovii* var. *typica*, and ultimately to name, *N. bigelovii* var. *exaltata* of northwest California, which sometimes attains a height of 6 feet.

"The third section of the genus *Nicotiana* is called the *Petunioides*-section, whose corollas are typically salverform and whose color is white, although often tinged with green, red, or purple. About twelve species or well-marked varieties of this section occur within the confines of North America or the adjacent islands, but only seven of them are at all definitely known to me as having been used by the Indians. There is a most interesting group of five species and varieties centering about *Nicotiana bigelovii* (Torr.) Watson and one very widespread species *Nicotiana attenuata* Torr. The five species of this section of the genus which are not as yet known to have been in use by the Indians are the following: *Nicotiana acuminata* var. *parviflora* Comes. ?, in central California; *N. clevelandii* Gray, in southwestern California, possibly used by the Santa Barbara and other tribes of coast Indians; *N. repanda* Willd., in southwestern Texas and adjacent portions of Mexico; *N. plumbaginifolia* Viv., in northeastern Mexico and crossing the Rio Grande into Texas; and *N. stocktoni* Brandegee, on Guadalupe Island off the coast of Lower California.

⁵ Gray, Asa, Synoptical Flora of North America, vol. 2, part 1, 1st edition, New York, 1878, p. 243, also 2d edition, 1886, p. 243.

"The *Nicotiana Bigelovii*-group consists of three very well-marked varieties of *N. Bigelovii* (Torr.) Watson, *N. quadrivalvis* Pursh, and *N. multivalvis* Lindl. There is such a close resemblance in so many details of habit and structure that it certainly seems probable that the five distinct genetic entities of the *Bigelovii*-group must have originated from one and the same stock, possibly through mutation, but probably also complicated by more or less hybridization. Their distribution in nature and under aboriginal cultivation reënforces this assumption with strong arguments. The three varieties of *Nicotiana bigelovii* are found native in three separate portions of California, *N. multivalvis* was cultivated by the Indians in Oregon, Idaho, and Montana, while *N. quadrivalvis* was similarly cultivated in North Dakota. The distribution of this group runs from southern California north through the entire State of California and well into Oregon, possibly also entering the southeastern corner of the State of Washington. From Oregon, it bends eastward up along the tributaries of the Columbia River, across Idaho and the continental divide, and descends the Missouri River into Montana and North Dakota. With these ideas as to the group and its distribution, the way is made ready for a consideration of its various members.

"Torrey was the first to call attention to *Nicotiana bigelovii* which he named *N. plumbaginifolia?* var. *bigelovii*. This was as early as 1857. In 1871 Watson raised the variety to a species and published a more complete description, as well as a good figure of it. The type specimens came from the Sierran foothills in central California and are low spreading plants, with short internodes, ascending branches, large and conspicuous white flowers, and prominent glandular pubescence turning brownish, or rusty, with age. S. A. Barrett found it in the general type region in use among the Miwok Indians and was kind enough to obtain seed for me. I have grown it in the pure line for many years and find that it retains its distinctive varietal characteristics from generation to generation. This plant, the taxonomic type of *Nicotiana bigelovii*, occupies an area in the very center of California which is definitely limited and also separated from the areas occupied by the other varieties of the species.

"The plant which has usually passed under the name of *Nicotiana bigelovii*, however, is the tall erect variety found in abundance in the dry washes of stream-beds to the north of San Francisco Bay, from Sonoma, Mendocino, and Humboldt Counties eastward to Shasta and possibly also other counties of California. This variety, which as yet has no distinctive name, may reach a height of as much as six feet, has long erect branches with elongated internodes, and with large flowers which are more separated than in the plants of the taxonomic type. In common with the type of the species, this tall and erect variety has a decided tendency toward a three-celled ovary

and such are to be found in most well-developed plants although in a small percentage of the total number of capsules matured. [^{5a}] Chestnut ⁶ states that this variety is used for smoking and also for chewing by all the Indian tribes of Mendocino County, California. Thanks to P. E. Goddard ⁷ and S. A. Barrett, I have perfectly reliable evidence that it is still used by the Hupa and the Pomo. The Hupa, at least, knew it both wild and cultivated,⁸ but the Pomo seem to have used only the wild plant. As to how far the use of this variety extended into Oregon I am uncertain, but I have the opinion that, towards its northern limits and beyond them, attempts were made to cultivate it, as certainly was the case among the Hupa. Northern California represents the limit of the spontaneous distribution of any coastal species of *Nicotiana* and in Oregon we find that the cultivated tobacco of certain Indian tribes was a nearly related species, or possibly derived variety, of *N. bigelovii*, viz., *N. multivalvis* Lindl.

"There can be little doubt that it was some form of the *Bigelovii*-group of the genus *Nicotiana* which was used by the Indians whom Drake encountered in 1579, when he landed on the coast of California, somewhere in the vicinity of Drakes Bay. Wiener ⁹ remarks on Drake's account as follows: 'That *tabacco*, first mentioned in Hispaniola, should have found its way so far to the northwest, in addition to the rest of the continent, is a *prima facie* proof that the distribution of *tobacco* follows from its first appearance under Arabic influence, from Guinea to all countries where Spanish, Portuguese, and French sailors navigated via Guinea or after having taken part in Guinea expeditions.' The extreme improbability of *Nicotiana bigelovii* hav-

^{5a} [Professor Setchell has furnished me the following additional information on this point: "I have found that in the tall form of *Nicotiana bigelowii* [sic] a small percentage of the ovaries are 3-celled. The occurrence of occasional 3-celled condition in this variety is to be contrasted with the situation in the variety *Wallacei*, which, so far as the examination of several thousand capsules indicated, is constantly 2-celled, and gives some indication of the possibility of 4-celled and of many-celled varieties arising from it by simple process of mutation. I should say that this is not a matter of 'abnormal capsules' [quoting letter of J. P. Harrington], but an indication of a tendency within the species. The 3-celled capsules occur usually on the lower parts of the plant."]

⁶ "Plants used by the Indians of Mendocino County, California, *Contr. U. S. National Herb.*, vol. 3, pp. 386, 387, 1902."

⁷ "Life and Culture of the Hupa, in *Univ. Calif. Pubs., Amer. Arch. and Eth.*, Vol. I, no. 1, p. 37, 1903."

⁸ "Goddard, loc. cit."

⁹ "Loc. cit., p. 141."

ing originated in Guinea and having been brought thence to the State of California, the only place where it has ever been known, and through any human agency, takes away the effectiveness of this "*prima facie* proof" and yields another strong probability that the tobacco of Hispaniola may have been carried from Hispaniola to Guinea rather than that any species of tobacco may have been brought from Guinea to Hispaniola or any other portion of the American Continent.

"The third variety of *Nicotiana bigelovii*, the var. *wallacei* Gray, is found in a limited area in southern California and distinctly separated, in its distribution, from either, or both, of the other varieties of the species. Var. *wallacei* is a plant of medium height, erect, and much more slender than either of the two varieties of central and of northern California. It has a smaller flower with more slender tube and I have never seen a three-celled ovary among several thousand examined, all the ovaries, and ripe capsules, having been found to be two-celled. While it is very probable that this variety may have been used by the Indian tribes of the region where it occurs, I have been unable to obtain any direct evidence that such was the case. Its relations with *Nicotiana clevelandii* Gray, both botanically and as to aboriginal use, are still very uncertain.

"When Lewis and Clark visited the Mandan villages in North Dakota in 1804,¹⁰ they found the inhabitants smoking a kind of tobacco never seen previously by white men. They obtained specimens and seed for their collections as well as data for their report. The specimens brought back by them served as the type of the *Nicotiana quadrivalvis* Pursh¹¹ and are now preserved among the collections of the Academy of Natural Sciences of Philadelphia. The seed, or some of it at least, was distributed so that it was the source of the plants grown in various botanical gardens in Europe and its descendants are still to be found in some such institutions. A few years ago, through the courtesy of the Anthropological Section of the American Museum of Natural History of New York City, I was enabled to obtain from George F. Will, of Bismarck, N. Dak., and from Melvin Randolph Gilmore, of Lincoln, Nebr., seed of this species, which was still being cultivated by a Hidatsa Indian. I have grown the descendants of the plants from this seed and in the pure line for several generations and find that it still comes absolutely true to type as described by Lewis and Clark and as represented by the Lewis and Clark specimens. The plants very closely resemble those of the type of *Nicotiana bigelovii*, but the flowers are neither

¹⁰ "Cf. Thwaites, *Original Journals of the Lewis and Clark Expedition*, 1804-1806, vol. 1, pp. 183, 186, 187, 1904; vol. 6, pp. 142, 149-151, 158, 1905, New York."

¹¹ "*Flora Americae Septentrionalis*. vol. 1, p. 141. 1814."

quite so large nor so graceful. The chief difference from any of the varieties of *N. bigelovii*, however, is to be found in the ovary. This is constantly 4-celled in *N. quadrivalvis*, while in *N. bigelovii* it is preponderatingly 2-celled, although 3-celled examples are frequent in the type and in the northern variety. *Nicotiana quadrivalvis* is not only the tobacco of the Mandan, but of the Arikara and the Hidatsa Indians as well. How they obtained it is not known, but it is not known outside of cultivation. This latter fact, taken in connection with the close resemblance to *Nicotiana bigelovii*, the only essential difference being the increase in the number of carpels as shown by the 4-celled ovary, makes it appear reasonably certain that *N. quadrivalvis* is only a derivative from some form of *N. bigelovii*. It may possibly have arisen by a single mutation or it may be a hybrid derivative from a cross between *N. bigelovii* and *N. multivalvis*. I have obtained forms very close to *N. quadrivalvis* as descendants of such a cross and such forms have appeared in the botanical garden of the University of California as the result of a probable spontaneous cross between the two species mentioned. It is of decided interest to find a *bigelovii* derivative so far from the *bigelovii* home and this interest is increased by the fact that *N. quadrivalvis* is connected in distribution with the Californian area by the area in which *N. multivalvis*, itself seemingly a *bigelovii* derivative, is found under aboriginal cultivation.

"The Hidatsa tobacco, which is fairly certainly *Nicotiana quadrivalvis*, has been the subject of study by Gilbert L. Wilson.¹² He says that the Hidatsa cultivate tobacco, but does not mention the species. It is not used by the young men because it prevents running by causing shortness of breath. It is not planted near corn because tobacco has a strong smell that affects corn. In harvesting, the blossoms are picked first, the white parts (corollas) being thrown away, and the stems and leaves are picked last. Both blossoms and stems are treated with buffalo-fat before being stored. The Hidatsa name for their tobacco, according to Lowie,¹³ is *ôpe*.

"Melvin Randolph Gilmore,¹⁴ in treating of the uses of plants by the Missouri River Indians, writes as if they all used *Nicotiana quadrivalvis*,¹⁵ although he mentions specifically that his definite

¹² "Agriculture of the Hidatsa Indians, an Indian Interpretation," *Univ. of Minnesota Studies in the Social Sciences*, no. 9, Minneapolis, 1917, pp. 121-127."

¹³ "The Tobacco Society of the Crow Indians, *Anthrop. Papers, Amer. Mus. Nat. Hist.*, vol. 21, pt. 2, 1919."

¹⁴ "Uses of Plants by the Indians of the Missouri River Region, *33rd Ann. Rep. Bur. Amer. Ethnology* (for 1911-12), pp. 43-154, 1919."

¹⁵ "Loc. cit. p. 59."

knowledge was of the Hidatsa tobacco only. He states that *N. quadrivalvis* was cultivated by all of the tribes of Nebraska,¹⁶ but was lost as soon as they came into contact with Europeans and so completely that not even the oldest Omaha had ever seen it in cultivation. It seems fully as probable that the Nebraska tribes, being nomads, may not have cultivated tobacco, but probably obtained it by trade. In this case it seems just as likely that they may have obtained *Nicotiana rustica* from Indians of the Eastern Woodland Area or *N. attenuata* from those of the Plains Area, as to have received *N. quadrivalvis* from any one of the three tribes of village Indians of North Dakota.

"*Nicotiana multivalvis* Lindl., the fifth and last member of the *bigelovii* group to be considered, bears a striking resemblance to the type of *N. bigelovii* and also to *N. quadrivalvis* in habit, leaves, and shape—as well as color—of the flowers. The corolla, however, is usually more than 5-lobed, varying to as many as 12 or more lobes. The ovary is the characteristic feature of the species. It is composed of two circles of cells, one within the other as in the case of the ovary of the navel-orange. The capsule of *N. multivalvis* bears fertile seeds in all, or at least in most, of its cells. Such a form of ovary as this is evidently monstrous, at least from the point of view of the normal ovary of *Nicotiana*, and may be supposed to have been derived from a form such as the type of *N. bigelovii* by a relatively simple mutation. An additional argument as to the possible derivation of this species from some simpler form is the fact that it has not been found outside of cultivation.

"*Nicotiana multivalvis* was discovered by David Douglas¹⁷ in August, 1825. The first specimen he saw of it was in the hands of an Indian at the great falls of the Columbia River, but, although he offered two ounces of manufactured tobacco, an enormous remuneration, the Indian would not part with it. The Indians planted it away from the villages so that it could not be pulled before maturity. They burned a dead tree or stump in the open wood and strewed the ashes over the ground to be planted. Later on, Douglas found one of the little plantations and helped himself to specimens. Soon after, however, he met the owner who appeared much displeased on seeing the plants under Douglas's arm. A present of an ounce of European tobacco appeased him and the present of an additional ounce induced him to talk of the Indian tobacco and to answer questions concerning it. Douglas learned from the Indian that he put wood ashes over the ground because it was supposed that the ashes make the tobacco plants to grow very large. He also learned that this species of tobacco

¹⁶ "Loc. cit. p. 113."

¹⁷ "*Journal Kept by David Douglas, etc.*, London, 1914, pp. 59, 141 (sub. *N. pulverulenta* Pursh)."

grew plentifully in the country of the Snake Indians, who may have brought it from the headwaters of the Missouri River which they annually visited, and have distributed it from this region and in both directions east and west of the Rocky Mountains. This suggestion of the Indian probably represents a portion of the truth as regards the travels of this species, but the general trend must have been rather from the coast to the eastward and into the interior, if the botanical probabilities are duly considered.

"Through the kindness of Dr. Robert H. Lowie, of the American Museum of Natural History, I have been able to make certain that the tobacco which is of so much ceremonial importance among the Crow Indians is *Nicotiana multivalvis*. I have examined photographs of the tobacco gardens of the Crows, in which the plants showed their characters remarkably well, and also a pressed specimen of an entire plant concerning whose identity there can be no doubt. Dr. Lowie¹⁸ has since published his paper on the subject and brought forward much detail concerning the planting and ceremonial use of this species. In his preface, Dr. Lowie says that the Tobacco Society loomed large in the tribal life of the Crow, its ceremonial activities probably ranking next to the Sun Dance. The Crows insist that their tobacco is different from that of the Hidatsa (*Nicotiana quadrivalvis*), and botanically this idea is correct. In connection with the query as to whence the Crow, and the Hidatsa as well, may have obtained their particular types of tobacco, Dr. Lowie, in addition to the botanical evidence, calls attention to the fact that in the languages of several of the tribes using the *bigelovii* group of tobaccos, the root of the word for tobacco is *ōp* or *up* and that the Diegueños, the Shasta, the Takelma, the Crow, and the Hidatsa agree in this, while the tribes using other species of tobacco apply terms from different roots.^{18a} This linguistic evidence is of decided interest and importance, especially when taken in connection with the close botanical relationship of the species and varieties concerned."¹⁹

2. Pahút 'uθvúyttí'hva pehé'raha'

(THE NAME OF TOBACCO)

'Thé'raha', tobacco, tobacco plant, means merely that which is smoked, being a -ha' derivative of 'ihé'er, to smoke, just as 'ávaha', food, is derived from 'av, to eat.

¹⁸ "Loc. cit."

^{18a} [Karuk 'u'u'h, tobacco, see p. 45, is the same word.]

¹⁹ Setchell, William Albert, *Aboriginal Tobaccos*, American Anthropologist, N. S., vol. 23, no. 4, Oct.-Dec. 1921, pp. 397-413, quotation from pp. 403-410.

But there is also another, old name for tobacco, 'u'u'h, which corresponds to words of similar sound in a number of Indian languages of western North America,^{19a} and survives in Karuk as a prepound, although the independent form of the word can be separated and restored by any speaker, and has very rarely been volunteered.²⁰ The following words, and some others, have it. It is felt to be identical in meaning with 'ihē'raha-, which can not be substituted for it in the words here given except in the case of 'uhsípnu'^{uk}, for which one may also say 'ihē'rahasípnu'^{uk}.

(1) 'úhaʃ, nicotine, the pitchy substance which accumulates in a Karuk smoking pipe. The literal meaning is tobacco excrement. Cp. sícaʃ, semen; víθaʃ, mucus secretion of the vagina; 'a'aʃ, excrement.

(2) 'uhʔáhàkùv, name of one of the days of the new-year ceremony, literally a going toward tobacco. (See p. 244.)

(3) 'uhíppi, tobacco stem, tobacco stalk. With '-íppi' cp., independent 'íppi', bone, and 'íppa', tree, plant. (See pp. 51, 89.)

(4) 'uhrâ'm, tobacco pipe of any kind, -râ'm, place.

(5) 'úhsípnu'^{uk}, tobacco basket, = 'ihē'rahasípnu'^{uk}, from sípnu'^{uk}, storage basket. (See pp. 103-131.)

(6) 'uhtatvára'^{er}, sweathouse tobacco lighting stick, literally tobacco [coal] tong-inserter. (See pp. 188-190.)

(7) 'uhθí'crihra'^{am}, mg. where they put tobacco, placename. (See p. 267.)

(8) 'uhtayvarára'^{am}, mg. where they spoil tobacco, placename. (See p. 267.)

3. Pakó'vúra pananuppíric puyíθa xay vura kunic vaꞤ kumé'kyá'hara pehē'raha'íppa', vura teicìhpuriθ'íppa kíte vaꞤ kúníc kumé'kyav, pa'apxanti'te 'ín takinippé'^{er}

(OF ALL KARUK PLANTS THE BLACK NIGHTSHADE IS MOST LIKE TOBACCO,
THE WHITES TELL US)

The plant most closely related to tobacco botanically of those growing in the Karuk country is the Black Nightshade, *Solanum nigrum* L., called teicìhpúriθ, dog huckleberry. Of it is said:

'Imxaθakké'm. Puffá't vura	They smell strong. Nothing
'ín 'ámtihaʔ. Kó'kaninay vur	eats them. They grow all over.
'u'í'fti'. Payé'm vura vaꞤ káꞤn	They grow more now where
taꞤy 'u'í'fti', pakáꞤn pí'ns kun-	beans are planted. They look
ʔúhθā'mhitihi'ak. VaꞤ vura púriθ	like huckleberries, but the dog
'umússāhiti', kúna vura 'axvíθθirar	huckleberries are dirty looking,

^{19a} See quotation from Setchell, p. 44.

²⁰ See p. 244, line 10.

'umússahiti patcihíhpúíθ, 'uxra- they are sour, the leaves also are
háθka'y, pappíric k'áru vur 'ax- dirty looking. It is good for
v'íθθirarkuñic. Vura purafá't hàfa, nothing, it smells strong. I guess
'ú'u. Teicí' 'ata ník 'ù:m vúr maybe dogs eat them, they are
'u'ámti', 'íkki;tc 'àtà, vó'θvũy'ti called dog huckleberries.
teicihpúíθ.

4. Sahihé'raha karu mahihé'raha'

(DOWNSLOPE AND UPSLOPE TOBACCO)

Sah-, downslope, and mah-, upslope, are sometimes employed, always rather irregularly, to distinguish river and mountain varieties of an object. Thus xanθu'n, crawfish (*sahxánθu'u'n is not used); mahxánθu'u'n, scorpion, lit. mountain crawfish. Xa'aθ, grasshopper (*máhxa'aθ is not used); sáhxa'aθ, green grasshopper, lit. river grasshopper.²¹ 'Ápxa'an, hat (*sahápxa'an is not used); mahápxa'an, a hunter's hat overlaid mostly with pine roots, also called taripanáp-xa'an, dipper basket hat, lit. mountain hat. Vuhvúha', (1) deerskin dance in general, (2) jump dance; but sahvhvúha', deerskin dance, regular name of the deerskin dance, lit. river deerskin dance.²²

So also with tobacco. The Indians go beyond the botanist and make what is for them a very necessary distinction. Sahihé'raha', river tobacco, is applied only to the wild tobacco, self-sown. It is very properly named, since wild tobacco is known to be fond of sandy stretches of river bottoms and is rumored to be particularly vile. But none of the informants had ever heard Goddard's statement that such tobacco is poisonous.²³ River tobacco was never smoked, but volunteer tobacco growing about the sweathouses was often picked and smoked (see p. 78), and sweathouses were mostly downslope institutions and so this comes painfully near to smoking river tobacco.

The other, sown, people's tobacco was called in contradistinction mahihé'raha', mountain tobacco, although the term was seldom used. Tapasihé'raha', real tobacco, was felt to be a more proper distinction, or one could say 'araré'hé'raha', people's, or if you will, Indians', tobacco.

The term for any volunteer plant is píffapu'. This is applied to either sahihéh'aha' or tapasihé'raha', provided the tobacco has not been planted by people. All native tobacco is píffapu' now.

It is thought that the seeds of sahihéh'raha' float down from upriver. This gives it a foreign, extraneous aspect. Any tobacco growing

²¹ Cp. again káhxa'aθ, upriver grasshopper, a species living at the Klamath Lakes, said closely to resemble sáhxa'aθ.

²² The writer has many additional examples of this distinguishment.

²³ "The wild form found along the river they say is poison." Goddard, *Life and Culture of the Hupa*, p. 37.

upslope tends, on the other hand, to be identified with *tapasihē'raha'*. It is inferred that it has escaped from the plots, or to have perpetuated itself as a volunteer crop at some long abandoned plot. They realize that this volunteer *tapasihē'raha* is not as robust and strong as when it was sowed in ashes, weeded and tended, but it is, nevertheless, *tapasihē'raha'*.

It is said that even today, when both kinds are growing wild, one can distinguish them instantly:

Pu'ikpíhanhara pasahihē'raha',
xá't vaꞤ 'ár uhē'er. 'AstíꞤp vur
'u'ífti yuxná'm. Vúra pu'uh-
θá'mhítihap. Vúra yá'ntcip kúk-
kuꞤm vura káꞤn tupifcí'priñ.
'ÁraꞤr 'uꞤm vúra pu'ihē'rātihara
pasahihē'raha'.

That river tobacco is not strong,
if a person smokes it. It grows
by the river in the sand. They
do not sow it. Every year it
grows up voluntarily. The In-
dians never smoke it, that river
tobacco.

Kuna vura patapasihē'raha
'uꞤm kunic 'axváhahaꞤ, tí'kꞤan
'ar uxváhahiti patu'áfficahaꞤk
pátapasihē'raha'. Tírihca pamúp-
píric, 'ikpíhan, 'imxaθakké'em.

But the real tobacco is pithy,
it makes a person's hands sticky
when one touches it, the real to-
bacco does. It has wildish leaves,
it is strong, it stinks.

5. Pehē'raha'íppa mupikꞤutunváramu'u, karu kó'vúra pamúθvuꞤ. ²⁴

(MORPHOLOGY OF THE TOBACCO PLANT)

A. Kó'vúra pehē'raha'íppa'

(THE PLANT)

Píric means (1) leaf, (collective) foliage, (2) plant of any kind, except that when applied to trees, which are termed 'íppa', it resumes its meaning of foliage, referring either to that of the entire tree or to a branchy or leafy sprig or piece of the tree. Píric is also the common word for bush or brush, being used in the plural equivalent to *pirícri*'k, brush, brushy place. Píric is commonly used of the leaves of the tobacco plant (see p. 52), but can also be applied to the tobacco plant as a whole; it is sometimes employed contemptuously, e. g. 'íp nim-máhat pamihē'rahappíric, I saw your good for nothing tobacco weeds; or with reference to the plant or leaves when first pricking above the soil: YáꞤn vur 'u'íkkꞤúsūnùtíhātē pehē'rahappíric, the tobacco is just

²⁴ Or pehē'raha'íppa pakóꞤ 'uθvúyttí'hva pamucvitáva. PamupikꞤutunváramu'u, its joints, is applicable to the parts of a plant, and is the proper term, but can not be said of the parts of a one-piece object, like a pipe, of which *pamucvitáva*, its various parts or pieces, must be used.

starting to come up. The diminutive of píric, píricʔanammahatc, pl. pinictunvéʔttcas, is used especially of grotesque or useless leaves or plants, or of little weeds coming up, e. g., in a tobacco plot.

Tree is 'íppa', although this can also be applied to smaller plants, and the compound 'ihēraha'íppa', tobacco plant, is actually volunteered.

Vine is 'atatúrā'n'nar, one that grows all over.

Garden plants are distinguished from wild ones by such an expression as 'uhθamhako'kfāʔttcas, different kinds of planted ones. Vegetables are 'uhθamha'ávaha', planted food.

A tobacco plant is usually called merely 'ihēraha', tobacco; but one may also say 'ihēraha'íppa', 'ihērahappíric, or 'uhíppi'; the last properly meaning tobacco stalk, can be used of the entire plant. (See p. 51.) 'Ihēraha'íppa' is sometimes used of the stem. (See p. 51.)

The topmost part of the tobacco plant is called 'ihēraha'ipaha'ipañitc ('íppañitc, top). The top in contradistinction to the root is called pamu'íppa', its stalk or plant, or pamuppíric, its foliage. The last word is used, e. g., of carrot tops as contrasted with the roots.

The base or lower part of the tobacco plant is called 'ihēraha'ipaha'áffiṽ ('áffiṽ, base).

The following general observations were volunteered on habits of growth of the tobacco plant:

'Áya'tc vur uvé'hrím'va po'í'fti'. pehēraha''²⁵ Kómahitc vura po'vé'hpí'θvuti pamúpti''k.

Pehēraha'íppa 'u:m vura 'iváx-ra kunic kó'vúra, pu'ássarhaṛa, sákri'v. Pehērahá'pti''k, pa'u-híppi sákri'vca', puyámahukitc kupé'cpáttahitihara. Patakik-yá'ha''ak pa'uhíppi', takunvupák-si'priñ.

Ká'kum vura 'á'vári po'í'fti', karu ká'kum vura 'á'punitc. Va:vura 'a'varittá'pas 'u'í'fti''²⁶ pa'avansa'ávahkam vari tu'íffaha''ak. Va: 'u:m vúra hitiha:n 'araré'θ-vā'yvāri va: kó' váramashiti'. Váramas.

The tobacco plant stands straight up as it grows. Its branches just spread a little.

The tobacco plant is all dryish, it is not juicy, it is tough. The tobacco-branches, the tobacco-stems are tough; they do not break easily. When they pick the tobacco stems they cut them off.

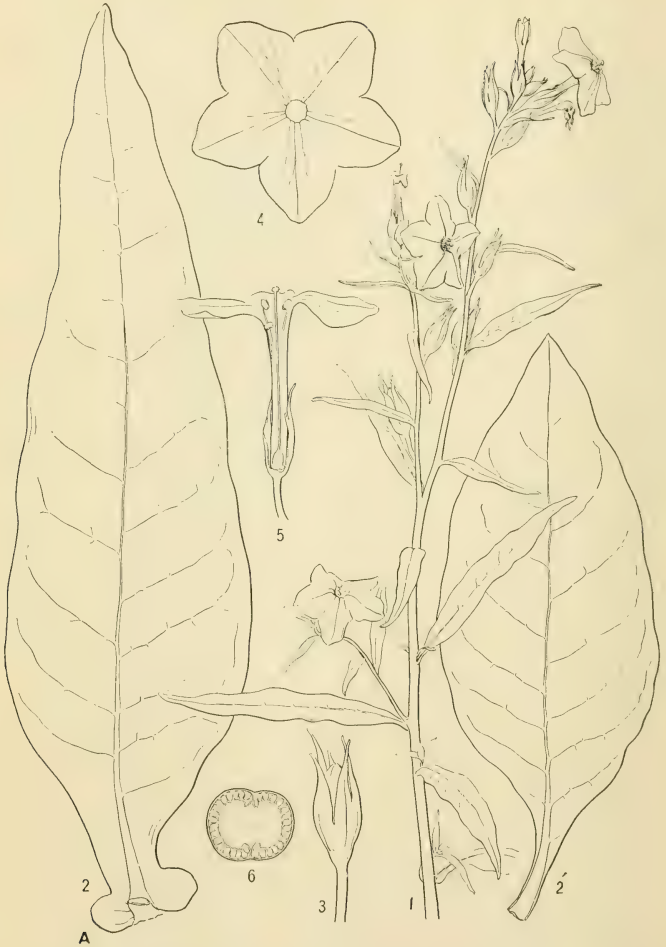
Some [tobacco plants] grow low, some high. The highest that they grow is higher than a man. But most of the time they come up to a person's chest. They are tall.

²⁵ Or pehēraha'íppa'.

²⁶ Or va: vur 'upifyí'mmuti', the highest it ever grows.



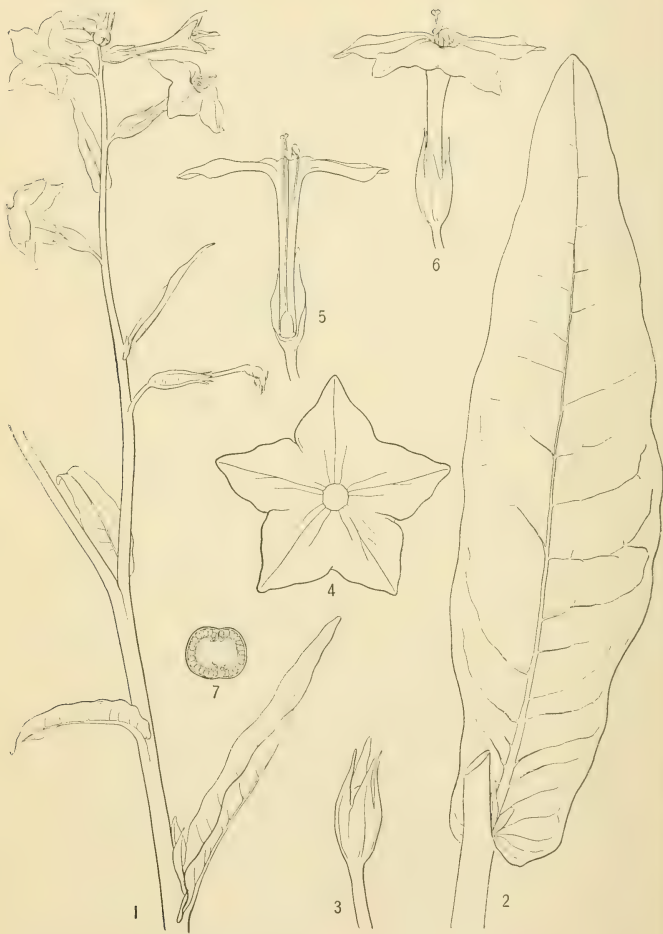
REPRODUCTION OF PLATE XXVII OF WATSON'S REPORT, 1871, FIRST ILLUSTRATION OF NICOTIANA BIGELOVII



NICOTIANA BIGELOVII (TORR.) WATSON VAR. EXALTATA SETCHELL. DRAWINGS
OF 2-VALVED SPECIMEN, W. A. SETCHELL



NICOTIANA BIGELOVII (TORR.) WATSON VAR. EXALTATA SETCHELL, DRAWINGS
OF 2-VALVED SPECIMEN, W. A. SETCHELL



NICOTIANA BIGELOVII (TORR.) WATSON VAR. EXALTATA SETCHELL. DRAWINGS
OF 2-VALVED SPECIMEN, W. A. SETCHELL



NICOTIANA BIGELOVII (TORR.) WATSON VAR. EXALTATA SETCHELL, DRAWINGS
OF EXCEPTIONAL 3-VALVED SPECIMEN, W. A. SETCHELL



MRS. PHOEBE MADDUX AT FORMER TOBACCO PLOT UPSLOPE OF GRANT HILLMAN'S PLACE. ACROSS
THE RIVER FROM ORLEANS, CALIF.

a. Pahú't 'u'iftakantákkanti', 'úmḡā'θti', 'u'ákkati', 'umússahiti'

(SENSE CHARACTERISTICS)

The following sense characteristics are attributed to the tobacco plant:

a'. Pahú't 'u'iftakantákkanti'

(FEELING)

Xú's kunic 'ár u'iftakankó'tti patu'áfficaha'^ak, tobacco is smooth and sticky when one feels of it.

b'. Pahú't 'úmḡā'θti'

(SMELL)

Karu vura pehé'raha vur imxaθakké'^em. Há'ri vura 'axvá'hkúhahaha pató'msákkaraha'^ak. And tobacco stinks. Sometimes it makes a person's head ache when he smells it.

c'. Pahú't 'u'ákkati'

(TASTE)

Pehé'raha 'apmá'ḡn 'ukrix^vúp-xū'pti²⁷ 'á'ra, 'ú'ux, xára vur apmá'ḡn u'ákkati'. Tobacco burns a person's mouth, it tastes bad.

Va' takunpîp fá't vúra'va pa'ú'xha'^ak: "'Ú'ux, 'ihé'raha kó'ú'ú'x." Nanitta't mit 'upó'vō'tihāt, pafá't vúra'va 'ú'xhá'^ak: "'Ihé'rahá'ḡt k'vūnìc k'ó' 'ú'ú'x." They say when anything tastes bad: "It tastes bad, it tastes as bad as tobacco." My mother used to say when anything tasted bad: "It tastes as bad as green tobacco."

Há'ri takunpakátkat payâ'f, pakari kuntákkiritiha'^ak, kárixas takunpîp: "'Ihé'raha vura kari k'vó' 'ú'ú'x payâ'f." Sometimes when they taste of acorn dough, when they are still soaking it, they say: "The acorn dough tastes as bad as smoking tobacco yet."

d'. Pahú't 'umússahiti'

(SIGHT)

Payá'ḡn vur 'u'íftiha'^ak puxx^wíte θúkkinkuñic, pehé'raha'íppa', patcim 'umtúppe'caha'^ak, va' kari taváttavkuñic.

When it is just growing, the tobacco plant is real green, when it is already going to get ripe, it is then light-colored.

For the turning yellow of tobacco leaves, see page 100. For observations on the color of tobacco flowers, see page 55.

²⁷ Cp. 'apman'ikrix^vúpxuḡ, (black) pepper, lit. that which burns the mouth.

b. 'Imnak karu 'ámta'ap

(CHARCOAL AND ASHES)

Chemically changed tobacco plant material would be designated as follows:

'Thē'rahé'mnak, tobacco charcoal.

'Thē'rahá'mta'ap, tobacco ashes.

c. Pehē'raha'úhθā'msa'

(TOBACCO PLOTS)

A tobacco plot, and now any garden, orchard, or plantation, is called 'úhθa'am, whence 'úhθā'mhà', to plant, to sow. Here 'uh- is not the old word for tobacco, but to be connected with 'úhič, seed; -θa'am, to put. More specifically: 'ihē'raha'úhθa'am, tobacco plot. Also 'ihē'raha'uhθamhíram, tobacco garden; pámitva 'ihē'raha'uhθam-híramhānik, former tobacco plot. Of any place where tobacco grows, sown or unsown, one may say: pe'hē'rah u'íftihírak, place where tobacco grows. Plate 10 shows 'Imk'ánva'an at a former tobacco plot.

In contrast to the above words, should be noticed píffapu', any volunteer plant; 'ihē'rahapíffapu', volunteer tobacco plant or plants. One should note also sah'ihē'raha', used for distinguishing the wild from the sown variety of tobacco. (See pp. 46-47.)

d. Pa'é'pu'm

(ROOT)

'Thē'raha'é'ppu'm, tobacco root, from 'é'ppu'm, root. Rootlet is called 'e'púm'anammahate, pl. 'e'pumtunvé'tc. The bottom of the root is called 'e'pum'afiví'tc, from 'afiví'tc, bottom. A corresponding 'e'pum'ipanní'tc, top of the root, would scarcely be applied. Only for bull pine roots used for basketry is the special term 'ictéá'tciṗ, and 'é'ppu'm is not applied.

e. Pa'uhíppi'

(STALK)

The commonest word for the stalk of plants is sūf, fish backbone, which also means pith. (See p. 52.) Or 'áhuṗ, wood, stick, can be used. Thus of a sunflower stalk one can say mússu'uf, its fish backbone, or mu'áhuṗ, its stick. But of the backbone of animals other than fish súffaṇ must be employed; while the backbone of a deer from which the ribs have been cut is called 'iktcúrahāhà'. Leaf stem is never called sūf (see p. 53), but flower stem is regularly so called (see p. 56).

Another equally curious term, which has to be applied to certain stalks, is 'ávan, husband, male, applied (1) to the leafless stalks of scouring rush in contradistinction to the leafy ones, which are called

'asiktáva'an, woman, female; (2) to stalks which are bare, like a sprout, but have a bunch of leaves at the base, in this case the leaves being designated as the female. The idea is that the bare stalk resembles the undressed Indian male while the leafiness or leaves suggest the Indian woman with her dress. In enumerating these stalks called 'ávan, the series of cardinal numerals with -'ávan postpounded, meaning so and so many men, can not be used, but one must use the ordinary cardinals; thus 'itáhàrávan, 10 men, but 'itrá'hyar pa'ávan, 10 stalks.

A young, succulent sprout or stalk, especially one which has just come up and is still leafless, is designated as kúppat'.

None of the terms for stalk or stem above listed can be applied to the tobacco stalk or stem, the latter being called by the special term 'uhíppi', tobacco bone. The prepound is for 'u'h, already discussed as the old designation of tobacco in the language, while 'ippi' is the common word for bone. Cp. sūf, fish backbone, applied to the stalks of other plants. Neither sūf, 'áhuṣ, nor 'ávan, discussed above is applied to the stem of tobacco. The reason for the special term is because the harvested and prepared tobacco stems were a commodity and also had use in religious performances; otherwise we should probably find no special terminology.

'Ihē'raha'ippa', meaning strictly tobacco plant, is sometimes applied to the stalk.

A joint in a stem, such as is conspicuous in the scouring rush, is called 'ik'utunváramu"^u, and this word is also loosely applied to the internodes between the joints, e. g. vā'ramas pamu'ik'utunváramu"^u, the sections between its joints (lit. its joints) are long. Here again in the case of tobacco there is no application of the word.

'Ápti"ik is the common word for limb or branch, such as a tree has. The same word is applied to the branches or stemlets which leave the main stalk of the tobacco. The tendency would here be to say 'ihē'raha'ptiktunvé'ttcaś, little tobacco branches, putting the word in the diminutive: or muptiktunvé'ttcaś, its little branches. From 'ápti"ik is derived 'aptíkk'ar, it has many branches, it is branchy, used about the same as 'úpti'khiti', it has branches, limbs.

The following remarks were made with regard to tobacco stems:

'Unúhyā'tcàs pa'uhíppi, su' kunic 'árunsa'.²⁸ 'Ákθi'pkūñic, 'ak-θip'iváxra', pa'uhíppi', patuvaxráha'^{ak}.

The tobacco stems are round [in section] and empty inside. They are like 'ákθi'p [grass sp.], like dry 'ákθi'p, the tobacco stems, when they get dry.

²⁸ 'Ussúrùvārāhiti', it is hollow, 'ussuruvārā'hiti', they tpl. are hollow, suggests a larger cavity than the tobacco stems have. It is well known to the Karuk that the stems are hollow.

f. Pamúmma'an

(BARK)

The general term for skin or bark is ma'an. Thus the same word is applied to the skin of a person or the bark of a tree. Múmma'an, its skin or bark; 'ummá'nhíti, it has skin or bark.

The shreddy bark of cedar and grapevine is called the same; one may say of it 'imyát kúníc 'upiyá'ttunvárāmō'hiti, it is like fur all compressed together.

The peelings (consisting mostly of bark) of hazel sticks and willow sticks used in basketry are called by the special term ʔarúffe'ep. About the first of May these sticks were gathered and at once peeled, resulting in big piles of the peelings. These peelings were sometimes spread on the floor of the living house as a mattress for sleeping; they were used as a rag for wiping things; and among the Salmon River Indians a dress was sometimes made of the peelings to be worn by a girl during the flower dance.

The outside of the tobacco stem is regularly called múmma'an, its skin or bark, although botanically speaking tobacco has no bark.

g. Pamússu'uf

(PITH)

The pith, e. g., of arrowwood, which is removed when making an arrowwood pipe, is called sūf, fish backbone, the same word that is applied to the stalks of plants, since the pith lies in the stalk or wood as the backbone lies inside the fish.

The tobacco stem is said to have pith: pehē'raha'ippa 'usú'fhiti suʔ, the tobacco plant has pith inside.

h. Pamússa'an

(LEAF)

The most general term for leaf is píric, which also means plant, as fully discussed above. (See pp. 47-48.)

Another general word for leaf is sa'an, already recorded in the Gibbs vocabulary of 1852. Sa'an also means maple tree, which is noted for its useful leaves. (See p. 53.)

Tender, young green leaf of plants, when they first come up, is called by the special term xi't.²⁹

All of the above terms may be applied to tobacco leaves. The forms with the word for tobacco prepounded are 'ihē'rahappíric, 'ihē'rahássa'an, and 'ihē'raháxxi't. One can not say *san'ihē'raha' or *piric'ihē'raha' for leaf tobacco; only 'ihē'rahássa'an.

²⁹ For color description mentioning the xi't of the tobacco plant, see p. 267.

The corresponding verbs used of such leaves being put forth are píricha', sá'nha', and xí'tha'.

Leaf stem, called petiole scientifically, and also leaf branch is called sanápti'^k, leaf branch. Piric'ápti'^k is not a very good term, since it suggests the branch, limb, or twig of a piece of foliage, e. g., from a tree, rather than leaf stem.

Leaf stem is never called su'uf, although flower stem is so called. (See p. 56.)

A maple leaf stem is called by the special term 'ápsi'¹, leg: sanpíric múpsi'¹, maple leaf its leg; or sanápsi'¹, maple leaf leg. Maple leaf stems come into prominence from their use in pinning and tying maple leaves together into sheets. (See footnote 32.) As far as can be explored, this terminology is never actually applied to any other kind of leaf stem, but can easily be extended as is done in the text below, second paragraph.

Of tobacco leaves in general, the following was dictated:

'Áfiv'ávahkam 'a'vānnihite xas po'ppírichiti³⁰ pamu'ihērahás-sa'an, 'áffiv 'u'm vura píricē'ppux Pehērahassa'n tiníhyā'tteaś, va' pakun'ihē'ratí'. Vá'ramsa', 'ipanyítciha' pehērahappíric. Piric-yá'mateaś, xútnāhīteaś, tiníhyā'tteaś, 'ipanyítciha', tí'mx'ūs-kúnicaś.³¹ 'Á'nkúnic su' 'usasíp-pí'θvā', 'á'tcip 'ā'nkunic 'u'icip-vārā'hiti', kó'vúra vo'kupitti pamuppíric, 'á'tcip 'ā'nkunic 'u'icip-vārā'hiti'. Pu'imyáttarasha'a. Pehērahássa'n xú's kunic 'iθvā'y-k'amkam, kó'mahite vur 'u'áx-vahahitihate pehērahasanvás-sihk'āmkām.

Pamuppíric vura pu'ivráras-sūrūtihārā, sákrī'vca pamúpsi'i, 'íppam kunic pamupiric'ápsi'¹,³² paká'n 'u'ifcúró'tihirák sákrī'vca'.

Somewhat up the stem the leaves commence; the base is without leaves. The tobacco leaves are widish ones; those are what they smoke. The tobacco leaves are long, pointed. They are nice leaves, thin [sheetlike], not very wide, sharp pointed, smooth-edged. They have little threads in them, with a filament running down the middle; they are all that way, with a filament running down the middle. They are not hairy. Tobacco leaves are smooth on top, but a little hairy on the underside.

The leaves do not fall off, they are tough leaf-stemmed, their leaf-stems are like sinew, where the leaves grow off [from the stem] is tough.

³⁰ Or po'ssá'nhi'ti'.

³¹ Or xu'skúnicaś pamúttí'm.

³² A term carried over from maple leaf nomenclature. The maple leaf stems, which are stuck through the leaves and tied together in making maple leaf sheets, look just like a leg with a little round foot at the bottom, and are regularly called san'ápsi'¹, maple leaf foot, while one could also say sa'n múpsi'¹, maple leaf its foot.

On the differing characteristics of leaves at the different sections of the plant, the following was volunteered:

'Ipansúnnukite va₂ ká₂n payé₂-
ca', 'ikpíhan pehé₂raha', kunic
'ar u'iftakankó₂tti', va₂ pehé₂ra-
hayé₂pea ká₂n vári.³³ 'Áffi vári
'u₂m pu'ifyayé₂peahara pehé₂ra,
'úmvā₂ytì', 'imtcáxxāhāmū₂ karu
vura 'úmvā₂ytì', karu vura paθrí-
hāmú₂k, paθríhāmú₂ karu vura
'úmvā₂ytì'. Va₂ 'u₂m yíθθu kun-
yé₂erí₂h₂vūti', patakunikyā₂ha₂'k.

Toward the top they are good
leaves, it is strong tobacco, like
it would stick to a person, they
are good tobacco leaves that side.
Toward the base the tobacco
leaves are not so good, they are
wilted, they are wilted with the
sunshine and also with the rain,
with the rain also they are wilted.
They put it apart when they work
it.

i. Pamuxváha'

(GUM)

'Axváha', pitch, also any gum, also asphalt, and bitumin, now that they know this substance through the Whites. Much attention and mention in conversation is given to tobacco gum, it being called 'axváha', gum, 'ihē₂rahá₂xváha', tobacco gum, or muxváha', its gum. From 'axváha' is formed tó₂xváháha', it is gummy.

Va₂ kunippítti': "'Imxaθakké₂'em, 'ikpíhan, pehé₂rahá₂xváha'."

Va₂ karixas kunxúti tó₂mtu pehé₂raha', patá₂kunma tó₂xváhaha',
Xás to₂ppí₂p: "Té₂imi nictú₂kke₂'e, tó₂xváhaha'."

They say: "It stinks, it is strong, the tobacco gum."

Then they know the tobacco is ripe, when they see it is gummy. Then one says: "Let me pick it, it is gummy."

j. Pe₂θríha karu pahút₂ 'uθvúyttí₂hva pamusvitáva

(THE FLOWER AND HOW ITS VARIOUS PARTS ARE CALLED)

Any flower is called 'iθríha', and from this is formed 'iθríhaha', to bloom, often contracted to 'iθríha'. The diminutive is 'iteniháhi₂'te, e. g., a child will say 'iteniháhi₂te nicá₂nvúti', I am packing little flowers. Willow catkins can be called 'iθríha', but there is also a special term for them, sápru₂k, olivella, they being likened to the ocean shells known to the Karuk through trade; thus kufípsápru₂k, catkin of kúfíp, Arroyo Willow. Corn tassel is called kón₂iθríha', corn flower. Flower is never applied to "sweetheart" as it is among some Indians, uxnáhi₂te, strawberry being used instead. Nani'uxnáhi₂te, my girl, lit. my strawberry. Tobacco flower is called 'ihē₂rahe₂θríha'.

³³ Referring to that part of the plant.

On tobacco flowers in general the following was dictated:

'Ihē-rahe-θríhaꞤ vupxárahsa', Tobacco flowers are long
'íθríhaxárahsa'. 'Arara'í'n k'yunic necked, they are long flowers.
'imm'yũstihap pehē-re-θríha'. The tobacco flowers are like
somebody looking at you.

Yámatcas pamuθríha pe-hē- The tobacco has pretty flowers,
raha', tcántcā'fkūnicàs. Vúràm white ones. They are strong
emxaθakké'msa'. smelling ones.

Púvakó· tcántcā'fkūnicashara The people's tobacco flowers
pa'arare'hē-re-θríha', pasahñihē- are not as white as the river
raha kó· tcántcā'fkūnicas. Pú- tobacco flowers. The people's
puxwí tcántcā'fkūnicashara pa- tobacco flowers are not very
muθríha pa'arare'hē-raha'. white.

Any bunch or cluster of flowers intact on the plant is called piktcūs,
the same term which is applied, e. g., to a bunch of grapes. Thus
'íθríhapiktcūs, a bunch of flowers. 'Aypiktcūs, a bunch of grapes.
Ták páyk'yuk papiktcūs, give me that bunch.

But 'ákka'^a, a bunch of things picked and assembled, e. g., a
bouquet of flowers. 'Iθríha'ákka'^a, a bunch of [picked] flowers.

'Upiktcūs'kāhiti pamuθríha pehē-raha', the tobacco flowers are in
a bunch. Pehē-rahe-θríha 'upiktcūs'sahina'ti', the tobacco flowers
are in bunches; this refers to several bunches, for a tobacco plant
never has just one bunch on it. 'Ihē-rahe-θríhapiktcūs'sa, a place
where there are bunches of tobacco flowers, e. g., on one or on many
plants. Pehē-raha vaꞤ tukupa'íffaha pamuθríhaꞤ 'upiktcuskó'hiti',
tobacco flowers grow in bunches. Payáv tukupa'íffaha'^ak 'upik-
tcuskó'hiti pamuθríha', when it grows well it has bunches of flowers
all over. 'Ihē-raha'íppa pamuθríh 'upiktcuskó'hina'ti', the tobacco
plants have bunches of flowers all over them.

One set of expressions for bud are derived from 'úru, (1) to be round,
(2) egg. These are: (a) 'úruha', lit. to put forth something round,
(1) to bud, (2) to lay an egg. E. g. pakúffip tu'úruha', teim uppí-
riche'^c, the willow trees are budding, they are about to leaf out.
This verb is never used of young seed pods. (b) 'Urúku'^u, to bud,
lit. knob is on. This is used both of buds and of young seed pods
being on the plant, especially of the latter in the case of tobacco,
since the growing seed capsules are more conspicuous and of greater
interest to the Indian who is about to harvest them than the flower
buds. Tu'urúku'^u, teim 'uθríhahe'^c, there is a bud on it, it is going
to blossom. Tu'urúku'^u, tu'úhicha', there are young seed pods on
it, it is going to seed. The noun for bud is simply 'úru, round thing,
although this usage is rare and restricted to a very limited setting of
other words. See the sentence given under "Phases of Flowering."
'Urúku' also can be used as a noun, better with more narrowly

defining prepounds: 'iəriha'urúkku; tanimmâ, I see a flower bud; 'uhic?urúkku; tanimmâ, I see a budding out seed pod. Tobacco flower bud is 'ihērahe'əriha'urúkku^u, tobacco bud is 'ihēraha'urúkku^u.

Another way of referring to some buds is to call them 'axvâ'^a, head, the same term that is sometimes applied to anther and stigma. The bud at the top of a wild sunflower stalk at the stage when it is picked for greens is called muxvâ'^a, its head, or 'imk'anyâ'xvâ'^a, wild sunflower head. The wild sunflower buds are broken off and thrown away as the stalks are gathered, "they won't pack them into the house." To'xvâ'ha', it has a bud, lit. a head. This term is used of buds surmounting a stalk, which look like a head, but can not be applied to tobacco buds.

One also says of a bud va; kân po'ərihahe'^e, where it is going to flower.

Flower stem is called 'iərihássũ'^{uf}, flower fish backbone. 'Ihērahē'ərihássũ'^{uf}, tobacco flower stem.

Flower stem and also flower branch can also be spoken of as 'iərihá'pti'^k, flower branch.

Of the calyx or base of the flower may be said 'iəriha'áffiv, dim. 'itcniha'áffivite, flower base, but more naturally might be said of it: Va; kân po'úhiche'^e, pe'tcniha'áffivite, that is where the seed will be, at the baselet of the flower.

Sepals may be called 'iərihe'θxúppar, flower cover. The sentence, the flower has its cover on yet, was rendered by: Yân vúr 'u'úttù-trihvùtì', it is about to burst.

There is no standard word for petal. A natural way to speak of a petal is yíθ 'iərihahé'cviř, a piece of a flower. One old Indian volunteered of the petals of a flower merely: 'Itró pamuteánteā'fkunicitcas 'uvé'hcúru'^u,³⁴ it has 5 white ones sticking out. Cp. similar expressions for stamens and pistil. Of the 5 lobes of the gamopetalous corolla of the tobacco these same verbs are used (see p. 57): 'Iərihap-píric, or 'iərihássā'ⁿ, both meaning flower leaf, would not be likely to be applied to the petal, but would convey rather the idea of a leaf associated with a flower, or of the leaf of a flowering plant.

Of stamens and pistil nothing would be likely to be said further than such expressions as the following: 'Á'tcip 'utnícukti' or 'á'tcip 'uhyáricuk, they are sticking out in the middle. Va; kân po'úhiche'c kóvúr e'əriha'ā'tcip 'uvé'hnícukvatc, they are sticking out in the middle of every flower where the seeds are going to be.

It also does the language no violence to say of stamens 'iərihá'p-maráxvu', flower whiskers, 'iərihá'a'ⁿ, flower threads, or even 'iərihé'mya'^{at}, flower hairs. Corn silk is regularly called kón?ap-

³⁴ Or 'uvé'hmúti'

maráxvu', corn whiskers, and of fuzziness or hairs on a plant resembling body hairs one may say 'imyâ't, body-hair, or 'úmyâ'thiti', it has body-hairs, the latter ones having been volunteered of the hairs of the plant called pufíteti''v, meaning deer's ears.

Of knobs on stamens and pistil is said: 'Íppan 'unuhyâ'tc 'úkrîv-kûti', there is a knob, lit. a little round thing, at the top. If it is broken off and handed to a person one might say yáxa pay 'unuh-yâ'tc, here is a little knob. On other occasions the term 'axvâ'^a, heads, is pressed into service for anther and stigma. Thus it happens that both of the terms used for flower bud (see pp. 55-56) are also applied to anther and stigma.

Pollen is called 'iôrihá'mta'^ap, flower dust. It is not called *'iôrihá'xvîôôin, flower scurf, or anything but 'ámta'^ap, dust.

The following textlet was volunteered after examining carefully stamens and pistil of a tobacco flower:

'Itrô'ppakan pakú'k 'uvê'h-múti³⁵ pamuôríha', karu 'itrô'ppakan po-xúvahiti po've'hcúró'hiti kumá'â'tcip. Kó-vúra po-xuvahínâ'ti va' kâ'n 'itcámmahite 'u'iccpmahiti pamú'a'^an. 'Á'vári xas po-'ifcúro'ti',³⁶ 'itrô'p pat-tí'm po-'ifcúró'ti su?. Yíôôa³⁷ 'á'tcip vura po-'ifcúprivti pa'úhic 'u'iôrírak va' kâ'n po-'ifríécuk, 'áxxakan pa'úhic 'u'iôra su?. 'Áxxak tú'ppiteas 'u'únnukûhi-hatc pamu'án'íppañite, kuna vura pa'á'tcip 'i'hyan va' 'u'm vura yíttê'pate pamuxvâ'^a. 'Iôrihá'â'tcip 'uvê'hriccukva pamuxvâ'^a.

The corolla has 5 lobes and 5 sinuses between the lobes. There is a stamen opposite each sinus. They stick off high up, 5 stick off around the sides. And one [the pistil] grows up in the middle, it grows out of the ovary, which has 2 cells. Two little round things [cells] surmount each stamen filament, but the middle one [the pistil] has an undivided head. Anthers and stigma are peeking out of the flower.

The common term for honey is picpicíh'a'^{af}, yellow-jacket excrement, the term for the yellow jacket, picpíci', having been extended to apply to the white man yellow jacket, i. e., the honey bee, and the yellow jacket's food is extended to the honey bee's food. Of the honey in a flower, however, an old Indian volunteered merely: Vúra 'u'm kite 'ikpíhan, 'ar u'iftakankó'tti', it is just strong tasting, it is sticky. It was stated by the informants that tobacco flowers have honey because they know that other flowers have. In this statement they

³⁵ Or 'uvê'hcúró'hiti', both mg., it sticks off.

³⁶ The stamen frees itself from the wall of the corolla approximately halfway up from the base of the corolla.

³⁷ Not distinguished in name from the stamens.

are correct, although the honey is scant and is secreted at the base of the corolla where access of insects to it is prevented by the slenderness of the tube. 'Ihē-rahe-θríha 'u:m su? 'upicpicríh?ā-fhiti', tobacco flowers have honey.

a'. Pahút 'ukupe-θríhahahiti pe-θríha'.

(PHASES OF FLOWERING)

Of the phases of flowering may be said:

Púva xay vura 'úruha', it has not budded yet.

Yá:n vur 'u'úruhiti', it is starting in to have buds on it.

Pamu'úru tu'úttùtūríhvà', its buds are bursting to flower.

Tó-θríhaha', or tó-θríha', it is blooming.

Kar uθríhahiti', it is still blooming.

Tó-vrârasur pamuθríha', its flowers are falling off.

'Ápun tó-vrârasuî, they are falling to the ground.

Tapúffa:t pamuθríha', its flowers are all gone.

To-vrârasuráfîp, they have finished falling off already.

k. Pa'úhië

(SEED)

'Úhië, seed, is applied to all seeds with the exception of (a) the pits (i. e., single large seeds) of fruits (the native fruits having these being perhaps some 10 in number), pits being called 'as, stone; and (b) large edible seeds of the kind classed as nuts and acorns, also borne by perhaps some 10 species of plant, to such nuts the term xuntáppañ, which is usually translated as unshelled acorn, being applied.

The cut-off tops of the tobacco plants, containing seed capsules with seeds in them, kept hung up in the living house for sowing in the spring (see pp. 89-91) are always called 'ihē-raha'úhië, tobacco seeds, or 'ihē-raha'uhicíkyav, tobacco seeds that they are fixing, although the tops include much more than the seeds.

Pit is called as in English usage 'as, stone. Native pitted fruits and the compounded forms designating their pits may be listed in part as follows:

Pû'n, wild cherry; pún?as, wild cherry pit.

Púraf, a kind of blue-colored berry, also called 'axθáypu"n, ground-squirrel's wild cherry; puráf?as, 'axθáypún?as.

Fa'aθ, manzanita; fáθ?as.

'Apúnfa'aθ, ground manzanita; 'apunfáθ?as.

Faθ?úruhsa', manzanita sp.; faθ?uruhsá?as.

Pahâ-v, black manzanita; pahâv?as.

In imitation of these and helped along by the English usage so also: Pí'caś, peach; pitcás'as, peach stone.

'Áprikots, apricot; 'aprikóts'as, apricot pit.

More than half the varieties of nuts for which the Karuk have names are acorns. Beyond acorns, there are only hazelnuts, chinquapin nuts, and pepper nuts. Xuntáppaṇ is applied to unshelled acorn of all species of oak and to these three other species of nuts. Xúric is applied to shelled acorn of any oak species, with or without xuntáppaṇ compounded before it, but when applied to shelled nuts which are not acorns the tendency would be to always compound xuntáppaṇ before it: thus, e. g., xunyavxúric or xunyavxuntapan-xúric, shelled tanoak acorn; but 'aθiθxuntapanxúric (never 'aθiθxúric), shelled hazelnut. Passing over the subject of acorn designations, which involves considerable terminology, we list the other species of nuts and their forms with xuntáppaṇ postpounded:

Hazel is distinguished by two sets of designations, one derived from su^un, hazelnut, the other from 'áθiⁱ'θ, hazel withe. Thus hazel bush is called either súrip (sur-, nondiminutive prepound form of su^un, here preserved; -'ip, tree), or 'aθiθ'íppa' ('íppa', tree). *sunxuntáppaṇ is never used, but 'aθiθxuntáppaṇ is common for hazelnut.

Sunyíθi', chinquapin nut, app. thorny hazelnut (sun-, hazel nut; yíθi', probably connected with yáθa', sharp pointed); sunyiθih-xuntáppaṇ, chinquapin nut.

Pā'h, pepper nut; pahxuntáppaṇ, pepper nut. When pepper nuts get old and wilted inside, tósúnha', they are hazel-nutting, they are turning like hazel nuts, is said of them. Hazelnuts are usually dry and partly empty inside, hence the expression.

'Thē'raha'úhič, tobacco seed.

'Úhicha', to go to seed.

Of tobacco seeds is said:

Tú'ppitcàsite pa'úhič.³⁸ 'Iksánnamkunicitcas pa'úhič. Ká·kum pu'ikxáramkunichiruravsahara, ká·kum kunic 'ámtā'pkunicaś.

'Uhipih'íppanite tu'urúkk^u va₂ ká·n po'úhiche₂c su₂. Xas to'kké'citcasha', pa'uhicpú·vichitcas.³⁹ Karixas tuváxra', pató'm-tup. Karixas taxánnahicite tumātxā·xvā⁴⁰ pa'ássiṭič. Va₂ vura pa'úhic tuθāhā'sha', patumatnússaha'^ak.

The seeds are very small. The seeds are little black ones. Some of them are not so black, some of them are gray.

³⁸ The seeds of *Nicotiana* are very small, few seeds being smaller. They are little developed when shed.

³⁹ Or pa'uhicpú·vič, the seed bags, or pa'uhic'ássiṭič, the little seed baskets, or pa'uhicva'ssič, the little seed blankets.

⁴⁰ Or tumatnusútnuś.

At the top of the tobacco stems they swell out round ones [the seed capsules] where the seed are going to be inside. Then they get bigger, the little seed capsules. Then they get dry, when they get ripe. Then after a while the seed capsules burst. Then the seeds scatter all around, when they burst.

There are three expressions for seed capsule:

'Uhíeva'^{as}, seed capsule, lit. seed blanket.⁴¹ Dim. 'Uhíevā'ssítē.

'Uhicpú-vítē, seed capsule, lit. seed bag. Dim. 'uhicpú-vichítē.⁴²
'Upú-vichitchina'ti patu'úhicha'^{ak}, it has little bags when it goes to seed.

'Uhic'ássiptē, seed capsule, lit. little seed basket ('ássiṗ, bowl basket).

Of two seed capsules grown together resulting from coalescence of flowers is said: 'Áxxak 'uhíeva's 'upíktē'skáhiti', two seed capsules are bunched together.

Pa'uhicpú-vicitcas su' 'axák-ya'n po'í'θra yiθukánva pa'úhiē, há'ri kuyráka'n po'í'θra yiθukánva pa'úhiē.^{42a} Pato'mtupá-yā'tcha'^{ak}, kar umátxā'xvūti' pa'uhic su' uθáθr'innē'ak, pa'úhiē 'ā'pun tó-vrañic.

Patcimikun'úhōā'mhe'caha'^{ak}, 'ippankam 'úknī'vkūtiha'te tinihiyā'tē, va' takuníeví't.eur, karixas va' pa'úhiē tí'k'an, tó'yvā'yricuk, karixas takunmútpī'θva'.

Inside the seed capsules the seeds are inside in two different cells, rarely in three different cells.^{42a} When they get good and ripe, the seed capsules burst, the seeds fall to the ground.

When they are going to sow them, there is a flat thing on top [of the seed capsule], they pull that off [with the finger], then the seeds spill out onto the hand, then they scatter them.

a'. 'Uxrah'ávaha'

(FRUIT)

Any kind of berry is called 'uxrā'h, but this word can not be applied to pitted fruits, for which there is no general name, each being called by its own special name. Thus the huckleberry is 'uxrā'h, but the manzanita berry, with its pit, is to the Indians not a berry.

The diminutive of 'uxrā'h, 'uxnáhi'tē, has taken on the special meaning of strawberry. To express little berry one must say

⁴¹ Cp. mahyanávā'^{as}, paunch or rumen of the deer, lit. stuffed blanket.

⁴² Even in talking English a Karuk will say of seed capsules, e. g.: It was just hanging like little sacks all over.

^{42a} See List of Illustrations, Pl. 9, exceptional three-valved specimen of *N. bigelovii* var. *exaltata*.

'uxnáh'anammahatc. The compound 'uxrah'ávaha', lit. berry food, used originally of a class of Indian food (see p. 62), is now used to cover all kinds of White man fruit, as a translation of "fruit." The tobacco having no fruit or berry does not employ the above words in its terminology.

1. Pahút 'ukupa'íkk'ùrùprava-hiti'.

GERMINATION

'Á'pun 'úvraricrihti pamu'úhič. Páyux 'ávahkam tu'óntapí-crí'hvā pa'úhič. Xas va; taxán-nahicite patupáθri'hk'aha'ak, karix'ás va; tusaksúru; pa'úhič.

Its seeds fall on the ground. The dirt gets over them. Then after a while, when it gets rained on, the seed sprouts.

Há'ri pu'íftihap kóvúra pa'úhič. Va; kunipítti': "Há'ri ká'k-kum 'uxá'tti pa'úhič."

Sometimes all the seeds do not grow up. They say sometimes some of the seeds get rotten.

Túppitcas pamusaksúru', teántcā'fkūnicās, 'íffuni vúra xā;s kō;samitcas. Patu'íkk'ùrùprāv va; vura 'íppan pa'úhič 'uknúp-tí'hvātē. Xas 'áxxa kite vura pamuppi'ric papicci'te tu'íkk'ù-rùprāv.

Its sprouts are small, white ones, pretty near the size of a hair. Whenever it is just peeping out, its seed is on top of it. Then they just have 2 leaves, when they first peep out of the ground.

Tcé'mya;te 'u'ífti patu'íffa-ha'ak, taxánnahicite vura tavā'-rañas.

They grow quickly when they grow, in a little while they are tall ones.

6. Payiθúva kuma'íppa'

(CLASSIFICATION OF PLANTS)

'Íppa', tree. Also any plant, when the plant name is prepounded, thus 'ihē'raha'íppa', tobacco plant; mu'tmut'íppa', buttercup plant.

Pí'ric, primarily leaf, foliage, is used of any kind of plant, grass, or bush, with exception of trees. When applied to trees it is understood to refer to their foliage. From its application to verdure is derived pí'rick'vūnic, green.

'Ataturā'n'nar, or 'atatura'narappí'ric, vine.

'Imk'á'n'va, greens of any kind.

'Asaxxē'm, moss or lichen of many kinds.

Xayvī'c, applied to many kinds of mushroom.

Tobacco is classed as pí'ric, although it is called by its specific name, 'ihē'raha', and pí'ric is rarely applied. The compound 'ihē'rahappí'ric means tobacco leaves, or when applied to the plant is suggestive of contempt. Uncompounded 'íppa' can never be applied to tobacco, but 'ihē'raha'íppa' is the common word for tobacco plant and is sometimes used for 'uh'íppi', tobacco stalk.

7. Payiθúva kuma'ávaha'

(CLASSIFICATION OF FOODS)

Food is classed as follows:

'Arara('a)vahé·cip̃, lit. best food, applied to salmon and acorn soup, regarded as the best food for Indians.

Má·kam kú·k va'ávaha', lit. upslope food, applied to the meat of mammals and birds.

'A·s va'ávaha', lit. water food, applied to all kinds of fish.

'Imk^yanva'ávaha', lit. greens food, applied to greens of all kinds.

Piric'ávaha', lit. brush food, applied to all kinds of pinole.

'Uxrah'ávaha', lit. berry food, applied to all kinds of pitless berries and to White man fruit.

Tobacco is not classed as food. Neither is it classed as 'án'nav, medicine. It is regarded as sui generis in Indian life.

IV. Pahú't pakunkupá'í-fmaθahitihaník pa'ipahahtunvé'etc

(KARUK AGRICULTURE)

1. Vaꞑ vura kíte mit pakun'úhθā-mhitihat pehé-raha'

(THEY SOWED ONLY TOBACCO)

The Karuk were acquainted with all the processes of agriculture. Although they raised only tobacco, they (1) fertilized for it, (2) sowed it, (3) weeded it, (4) harvested, cured, stored and sold it. They did not till it, and their nearest approach to a knowledge of tillage was (1) that weeding was advantageous, and (2) that the breaking of the ground when digging cacomites made tiny cacomites which were in the ground come up better.

For tobacco being the only cultivated plant, see the statements by Gibbs, page 14, and by Chase, page 22.

For early mention by Douglas of the fertilization of tobacco plots of certain Columbia River Indians by burning dead wood, apparently referring to setting fire to brush and logs preparatory to tobacco sowing, see p. 21.

2. Pahú't mit pakunkupa'ahíc'h-vahitihat'

HOW THEY USED TO SET FIRE TO
THE BRUSH

Pánuꞑ kuma'árā-rās 'uꞑmkun mit vura pupiθyúro-ravutihaphat', pumit 'ikyútrī-htihàphat', pufát vura mit 'uhθā-mhitihaphat', vaꞑ vura kíte 'ihé-raha'. Vaꞑ mit vura kíte kunkupítihat pakun'ahíc-rīhvūti hat papirícriꞑk yiθθukunē-k, yakúnva 'uꞑm yé'pc 'u'ífti pako-kfá'ttcaś.

Our kind of people never used to plow, they never used to grub up the ground, they never used to sow anything, except tobacco. All that they used to do was to burn the brush at various places, so that some good things will grow up.

Vaꞑ 'uꞑm yé'pc 'u'ífti pappú-riθ, 'irámxiť, kuníppē'nti 'irám-xiť.¹ Karu passúřip, passárip kumá'í'i takun'á-hkaha'ak, 'axak-hárinay² xas kuníctũ'kti', vaꞑ 'uꞑm yé'pca', saripyé'pca', tusak-

That way the huckleberry bushes grow up good, the young huckleberry bushes, they call them 'irámxiť. And the hazel bushes, when they burn them off for hazel sticks, they pick them

¹ Any kind of a young berry bush.

² They burn the hazel brush in summer and cut the "sticks" the second summer afterwards.

nivháyā'tchà'. Karu papanyúrar vaꞤ káꞤn kun'áhicri'hvuti', yánci'pk'am xas kun'ictu'kti kumapímna'n'ni, 'ahvarákkū'sra',³ kári papanyúrar kun'ictū'kti'.

Pe'kravapuh'ippa káru patakun'áhku'^u, yakúnva 'uꞤm yé'pe 'u'ífti pe'krávappu'. Má'ninay yíꞤv kun'áhicri'hvūti'.

Há'ri xunyé'pri'k karu kun'áhicri'hvuti', xay piricri'k pakun'iffikeꞤc paxuntáppañ. Puxútihap kir u'ínk'a pux'íte, kunxuti xay 'u'ín pa'ippa'.

Karu há'ri vaꞤ mit k'váꞤn kun'áhicri'hvūti'hāt pi'é'ep, tam-yúr mit kunikyá'ttihaꞤ, páttay takunmáha'k 'á'pun paxuntáppañ, xunyé'pri'k, kun'áhicri'hvūti'hāt mit. Vúra 'uꞤm pu'ahicri'htánmā'htihaꞤ. Fā't xás vúra kumá'íi kun'áhicri'hvuti'.

Karu pakáꞤn pe'hé'raha kun'úhōa'mhe'c, vaꞤ káru kun'áhicri'hvūti'. VaꞤ 'uꞤm pavura yá'kicci'p pakáꞤn 'ik'ukáttay, vaꞤ 'uꞤm taꞤy 'ámta'ap, pe'k'ukáttay tu'ínk'yáha'ak vaꞤ 'uꞤm taꞤy pa'ámtaꞤp 'á'pun. VaꞤ 'uꞤm yáv 'á'pun pa'ámta'ap, 'iōarip'ikyuka'í'nk'yúram, vaꞤ 'uꞤm 'axváhahar po'í'nk'yúti'.

Pimná'ni pakun'áhicri'hvūti papiricri'k, pe'vaxraháriꞤ kári, vaꞤ kari payā'kpa'áhicri'hva, piyávpí'c kari papúvapaōri'. Pa'araramā'kkāmninay pakun'áhicri'hvūti'.

two years, then they are good, good hazel sticks, they get so hard. And the bear lilies also they burn off, they pick them the next summer, in July; that is the time that they pick the bear lily.

And the wild rice plants also they burn, so that the wild rice will grow up good. They burn it far up on the mountains.

And sometimes they also burn where the tan oak trees are, lest it be brushy where they pick up acorns. They do not want it to burn too hard, they fear that the oak trees might burn.

And sometimes they used to set fire there long ago where they saw lots of acorns on the ground, in a tanbark oak grove, they made roasted unshelled acorns. They do not set the fire for nothing, it is for something that they set the fire for.

And where they are going to sow tobacco, too, they burn it, too. It is the best place if there are lots of logs there, for there are lots of ashes; where lots of logs burned there are lots of ashes. Ashes are good on the ground, where fir logs have burned, where pitchy stuff has burned.

It is in summer when they set fire to the brush, at the time when everything is dry, that is the time that is good to set fire, in the fall before it starts in to rain. At different places up back of the people's rancherias they set the fires.

³ They burn the bear lilies in summer and gather the grass stalks the second summer afterwards.

Vúra 'ihé'raha kítē 'úhθā'mhītī-hāhnik. PíceiꞤp vaꞤ káꞤn takun-íahic máruk, pinná'n'ni, pinná'ni k'áꞤn takun'áhié, 'ikk'úꞤk takun-íahku'^u. Pukú'sra tóntihāp pakun'áhkō'ttī'. Hárivurava vúra pakun'áhkō'tī', pinná'n'ni. Pavura máruk kunifyúkkūtī', papíceiꞤte takúnma yā'k 'ihé'raho' θamhíram, payā'k tákunma, vaꞤ káꞤn takun'ahkuꞤ pé'kk'úꞤk.

Karu vaꞤ kari patapas'ápsun pamáruk takun'ívyi'hra'^a, kun-íipítti vaꞤ karu vura kumá'íi pakun'ahícrihvutihāhnik, pa'ápsun vaꞤ kunkupé'kk'árahitihāhnik.

Ká'kum pakuma'íppa vaꞤ kari yé'pca patamit 'u'ínk'yaha'^{ak}, vaꞤ kari yé'pca tò'ppif. Kuna vura ka'kum pakuma'íppa patu'ínk'yaha'^{ak}, vúra tàkō'¹, pukúkkuꞤm vaꞤ káꞤn yiθ 'íftihāra.⁴ Pafáθ-θiꞤp vura pupí'ftihàrà yiθ, patu-í'ínk'yaha'^{ak}, pataxxāra va'íppa vaꞤ 'uꞤm yíꞤv yé'pc u'ífti káru. Xunyé'p karu puyávhaṛa, patu-í'ínk'yaha'^{ak}, vaꞤ vura tu'iv pa'íppa'. Patakun'ahícri'hvùtì-hà'^{ak}, kunxúti xáy 'u'ín pa'íppa'.

3. Vura ník mit vaꞤ kun'á'punmutihat pa'úhic u'íffe'^{ec}.

NuꞤ vúra pakuma'áras vura pufá't 'úhic 'ípeárùktihāphañik, xa't máruk kunifyúkkutihāhnik. Kuna vura vaꞤ kun'á'punmutihanik pa'ára'^a, ho'y vúrava pa'úhic po'kyívìcrihà'^{ak}, vaꞤ vúra 'íkkiꞤte 'u'íffe'^{ec}, kun'á'punmutihanik vúra va'^a. Kun'á'punmutihanik vura ník pa'úhic ník vura kunsānpí'θvutihanik pakó'k-fá'tteas.

Tobacco was all that one used to sow. First they set fire upslope, in the summertime, in the summertime they set fire there; they set fire to logs. They do not go by the moon when they burn it. They burn it any time, in the summer. When walking around upslope first they see a good place to plant a tobacco garden; when they see a good place, they burn the logs.

Then too the rattlesnakes go upslope; they say that that also is what they set fire for, to kill snakes that way.

Some kinds of trees are better when it is burned off; they come up better ones again. But some kinds of trees when it is burned off disappear, another never comes up again. The manzanita, another one does not come up, when it is burned off. An old tree bears way better, too. And the tan oak is not good when it is burned off, the tree dies. When they are burning, they are careful lest the trees burn.

(THEY KNEW THAT SEEDS WILL GROW)

Our kind of people never used to pack seed home, I do not care if they had been going around upslope. But the people knew, that if a seed drops any place, it will maybe grow up; they knew that way. They knew that seeds are packed around in various ways.

⁴ Or pí'ftihāra.

Hári 'axmáyk vura fáttak
tákuṃma vaṡ vura ttay páta-
yīθ, xas suṡ patakunṡ'úpvaḡuṡ.
Yanéḡkva vúra 'uṡm tàṡy sùṡ.
Hári vaṡ káṡn vura muppímate
tákuṃma 'akḡiptunve'teiváxa'
'áṡpun 'iḡivḡanēnsúruk. Fáṡt vaṡ
vúra vaṡ pávaṡ kupítṡihaṡ, man
ṡat axrá's. Vura fáṡtvava vúra
pávaṡ kupítṡihaṡ, suṡ 'iḡivḡanēn-
súruk usanpíṡvūṡi'.

A. 'Aṡikrénpíkva

Pikváhahirak karu vura voṡkúp-
haṡnik 'Aṡrá's, vaṡ kári karu
vura voṡkúphaṡn'nik, kari kar
Ikṡaré'yavhaṡnik, 'úpva'amáyav
'usáràḡḡūnàṡtihaṡnik, 'usáràḡḡūnàṡti-
haṡnik. 'Aṡikréṡn 'uṡm Tieraṡm
'usáṡnsiprēṡnik paṡ'úpva'amáyav,
mútcaṡs 'upíkyēhaṡnik. 'Úppēn-
tihaṡnik pamútṡca's: "Xáy faṡt
'ík 'umma pe'ámṡti pananihró'ha,
paṡ'úpva'amáyav, xáy faṡt 'ík
'ūmmà pe'ámṡti'. Vírí vaṡ ku-
má'i'i pammáruk xás 'u'áṡmṡtiha-
ṡnik, márùk xás, 'Aṡrá's. Vaṡ vur
u'ifcīṡprīnatihaṡnik, pakóṡkkáninay
'uvúráyvṡtihaṡnik, vaṡ vura káṡn
kite paṡ'úpva'amáyavhiti', pakáṡn
'uvúráyvṡtihaṡnik.

Karu páṡṡa's, 'Iccipicrihamāṡm
kite 'uta'shíti'. Vaṡ vura kaṡn
kite 'u'ippanhiṡti', yúṡmvánnihite
'uṡm vúra purafátṡa'ak. Kaṡtim-
ṡínṡk'am 'uṡm vúra púṡfaṡt 'iḡyá-
rùkkírùkàṡn. Kúna vúra 'uṡm
'apapástiṡp kite poṡtáṡshíti', koṡk-
káninay vura kuma'araramáṡk-
kam. Karukkúkam 'uṡm teavú-
ra yīṡv, teavúra hōṡy váriva
vúra, 'Iccipicrihakam kúṡkkam
kite.

Sometimes they see at some
place a lot of Indian potatoes,
and then they dig in under. Be-
hold there are lots underneath.
Sometimes nearby there they see
lots of wild oat straw under the
ground. It is something that is
doing that, maybe a gopher.
Something is doing that, is pack-
ing it around down under the
ground.

(THE STORY ABOUT SUGARLOAF BIRD)

And in the myths Gopher did
that same thing; he did it already
when he was an Ikṡareyav yet,
he packed 'úpva'amáyav [tubers]
around; he packed them around.
'Aṡikréṡn brought them in from
Scott Valley, he brought some
in for his younger brother. He
said to his younger brother:
"Do not let my wife see you
when you are eating the 'úpva-
'amáyav, do not let her see you
eating them." And that is why
he used to eat it upslope, upslope
then, Gopher. It came up, every
place he went; those were the
only places where there was
'úpva'amáyav, the places where
he went.

And the soaproot, only up-
slope of Ishipishrihak is there
soaproot. That is as far as it
goes, there is none just a little
downstream [of Ishipishrihak].
On the Katimin side there is
none, on the other side of the
river. Only on one side of the
river there is soaproot, along
every place upslope of the ran-
cherias. Upriverward it just runs
far, I do not know to where, only
on the Ishipishrihak side.

B. 'Iṭyarukpihriṽpíkva, pahū't
'ukúphā'n'nik, káruk 'unó-
vañik, pa'ā'pun uvyihierih-
tihanik pamusarah'iyútyut'

(THE STORY ABOUT ACROSS-WATER
WIDOWER, HOW HE WENT UP-
RIVER DROPPING ACORN BREAD
CRUMBS)

'Iṭyarukpihriṽ 'u'm vo'xús-
sā'n'nik: "Hó'y 'if páttee'te nip
ké'vicerihe'ec. Tcimi vaṽ vura
pe'cké'c kan'āhò'kkìn. Karuma
kunipítti tay takunífcip. Pe'-
xariya-fáppí'ttea káruk. Fā't
ata xákka'n panupké'vicerihe'ec.
Tcimi k'van'āhu". Tcimi k'van-
'āppivan.⁵ Káruma naṽ kár
Ikkaré'yaṽ." 'Uṭítti'mti vūra,
pávaṽ kunipítti', pakó'kaninay
tícra'm 'utá'yhiti', viri vaṽ vura
kunipítti 'axyaráva patícra'm
pa'ifáppí'ttea'.

Ta'íttam vaṽ kite 'upievíttu-
nihe'n pamuvíkk'apu'.⁶ Sára
kite 'uṭá'nnámnihanik pamuvík-
k'apuhak, karu pamu'úhra'am.
Karixas po'āhō'n'nik. Xas vūra
vo'āhō'ti', vura vo'ārihrā'n'nik.
Vaṽ vura kite uxúti': "Hó'y 'ata
panimm'āhe'c patícra'm." Viri
kó'kkānīnāy vur upū'nvutihanik
po'pū'nvaramhina'ti'. Viri k'ó'-
kaninay, po'pū'nvutihanik vaṽ
vur ukupa'ífciprīnāhītihanik pa-
xunyé'p, pakó'kkaninay pamú-
sar u'á'mti', pamusarah'iyútyut
pa'ā'pun 'uvyihierihti'.

Tcavura tayiṽ u'ū'm. 'Ax-
may vura xas 'utvá'v'nuk,
Xé'pan'íppaṽ.⁷ Viri pakkáruk
'utrō'vūti'. Yánava vo'kupítti'.⁸

Across-water Widower thought:
"I do not want to be trans-
formed alone. Let me travel
along the river. They say there
are many Ikkareyav girls being
raised upriver. I wonder whom
I am going to be transformed
along with. Let me go. Let me
look for them. I am an Ikkare-
yav, too." He had heard said
that there were flats scattered all
over, and that those flats were
full of girls.

He just took down his basketry
quiver. He put nothing but
acorn bread and his pipe into his
basketry quiver. Then he trav-
eled. He was traveling along,
he was walking upriver. All he
was thinking was: "I wonder
where the flats are." He rested
everywhere at the people's rest-
ing places. Everywhere he rest-
ed, Tan Oaks came up from it,
wherever he ate his acorn bread,
wherever the crumbs of his acorn
bread fell on the ground.

Then he was far along. Then
all at once, at Xepanippan, he
looked over. He looked upriver
direction. Behold they were dig-

⁵ For the Ikkareyav maidens that he has heard of.

⁶ From where it was hanging up or tucked in.

⁷ Place on the old trail, upslope of Camp Creek. Patevanayvate-
'ahír am, a New Year ceremony fireplace, is downriverward from this
place.

⁸ Or: vaṽ kunkupítti'. Both s. and the more grammatical dpl. are
used in this construction.

'apxantahko'sammúrax pakun-
 řú'pvana.ti'. Karixás úxxùs:
 "Na₂ kár Iksaré'yav. Tcimi
 k'animm'ússañ." Uxxus: "Ka-
 ruma va₂ Papanamnihtíera'am."
 Karixas kú₂k'u'ûm pakun'řú'pva-
 na.tihirak. Karixas 'átci⁹p kú₂k
 'u'ûm, as ká₂n 'u'ûm. Xas
 'á'pun 'u00áric pamuvíkk'apu'.
 Karixas uxxus: "Tcimi 'átci⁹p
 k'anikr'crihi'." Xas xákkarar
 'upakávnú'kvānā',¹⁰ pa'ifáppit-
 tcā'. Karixás kunpîp: "Hé:,
 tanuví'ha'. Hó'y 'Iksaré'yav
 tcaká'haha tu'aramsí'p?" Xas
 yí00 upîp: "Hé:, tanutcákkaý." Karixas
 taxánnahitc karixas ux-
 xus: "Tcimi k'an'áhu". Puya
 'if takanatcákkaý." Karixas
 'u'áhō'n'nik. Vúra vo'áhō'ti'.

Karixás vo'kupitti po'áhō'ti',
 pakó'kkaninay 'upú'nvaramhiti',
 viri va₂k ó'kkānīnāy vura 'ukr'c-
 rihti'. Mékva pamu'úhra₂m
 tu'é'0ricùk, karixas tuhē'r. Kar-
 ixas pamu'ámkīnvā kúna tu'é'0-
 rīcùk. Sára pamu'ámkīnvā-
 hāñik. Vura vo'kupitti po'á-
 hō'ti', va₂ vura kite ukùpitti
 pakó'kkaninay 'upú'nvaramhiti
 kó'kkānīnay vùr uhē'ratī'. Karu
 pamussára tù'av. Va₂ vur uku-
 pitti', 'ukupā'ifcī'prīnahiti pa-
 xunyé'ep. Viri po'0ivicrī'hvuti
 passára po'ám'ti', viri va₂ uku-
 pa'ifcī'prīnāhiti paxunyé'ep, va₂
 pakunipitti', paxunyé'ep. Yi-
 vúra yuruk karivári tta₂y pa-

ging, all of them with new hats on.
 Then he thought: "I am an
 Iksareyav, too. Let me go and
 see them." He thought: "That
 is the Orleans Flat." Then he
 walked over toward where they
 were digging [roots]. Then he
 went to the midst of them. Then
 he got there. Then he laid his
 basketry quiver on the ground.
 Then he thought: "Let me sit
 down in the midst of them."
 Then he put his arms around the
 girls on both sides of him. Then
 they said: "Ugh, we do not like
 you. Where did this so nasty
 Iksareyav come from?" Then
 one of them said: "Ugh, we
 think you are nasty." Then
 after a while he thought: "I
 would better travel. They think
 I am so nasty." Then he traveled
 again. He was traveling.

He was doing that way, travel-
 ing; at all the resting places
 everywhere he would sit down.
 Then he would always take out
 his pipe and smoke. And he
 would take out his lunch, too.
 It was acorn bread, his lunch.
 He did that way when he was
 traveling, all that he did was to
 smoke at all the resting places.
 And he would eat his acorn bread.
 And it was that Tan Oak trees
 came up. When the bread
 dropped in little pieces as he ate,
 Tan Oak trees came up, that is
 what they say, Tan Oak. There
 are still lots of Tan Oak trees
 way downriver. Across-water

⁹ Of the girls who were strung out standing and sitting as they were engaged in digging roots.

¹⁰ As he sat down between two girls.

xunyé'ep. Vura 'u₂m kárim uxúti po'áhō'tì 'Iōyarukpíhri'v. Po'áhō'tì' va₂ vur uxúti: "Vúra puká₂ na'ípaho·vica₂ra. Tamit kanatcákka'at." Va₂ múrax vúr uxúti: "Vura puká₂ na'íp 'ahō·vica₂ra, Papanamnihtí·cra'am, panipnú·ppaha'ak." Vur utó·xvi.phà'. Va₂ 'úpān'nik 'Iōyarukpíhri'v: 'Panamnih'asik·távānsà vura 'araratcakáyān·sàhe'ec, payás'sár u'ínní·céri·ha'ak."¹¹ Va₂ kunkú·pha picí·te pakunmah, kó·vúra 'úpas kunyuh·súru"¹², kó·va kuntecákkaý.

Xas 'uθittī·m̀tì 'Aθiθuftí·cra₂m¹³ kárutta₂y pa'ifáppī·ttcà'. Viri va₂ ká₂n po·vā·ramuti'. "Xá·tik va₂ kuna ká₂n kanatcákkaý." Teavura tayí·v 'u'ū·m. Kúk·ku₂m va₂ ká₂n vo·kú·pha', kúk·ku₂m va₂ ká₂n vo·kú·pha', 'ax·má·y vura xas 'utvá·vnu₂k.¹⁴ Yánava súrukam kunie 'uθrí·kva patí·cra'am. Va₂ múrax uxxúti': "Na₂ kár Ikxaré·ya₂v." Kárixas kú·k u'ū·m. Kárixás uxxus: "Káruma táni'ū·m Pa'aθiθuf·tí·cra'am." Yánava vura 'áxyà·r pa'ifáppī·ttcà'. Kárixás uxxùs: "Teimi k'ú·k kán'ū·m·mì." Kárixas kú·k u'ū·m. Yá·n yí·mmúsí·te 'u'úmmúti'. Tá·ma kó·vúra 'ín kuní·mm'ū·stì'. Yí·θ·umas upí·tti': "Na₂ 'u₂m nani·'ávanhe'ec." Xás uxxus: "Na₂ hí·nupa kí·te 'Ikxaré·ya₂v." ¹⁵ Xas

Widower felt bad when he was traveling. As he was traveling along that was all that he was thinking: "I am not going to pass through there. They thought me nasty." All he was thinking was: "I am not going to pass through Orleans Flat, when I go back downriver." He was mad. That is what Across-water Widower said: "Orleans women always will be thinking that anyone is nasty, whenever Human comes to live there." They did that way, spit, they thought he was so nasty.

Then he heard that also at Aθiθuftí·cra₂m there were lots of girls. Then he was heading for that place. "Let's see if they think I am nasty again." Then he got far. He did that same way again, did that same way again, all at once looked over. Behold it looked as if there was a flat right under him down-slope. He just thought: "I am an Ikxareyav, too." Then he walked toward there. Then he thought: "I have reached Aθi·θuftí·cra₂m." Behold it was full of girls. He thought: "Let me go over there." Then he went there. He walked on a little way. They all looked at him. Each said in turn: "He will be my husband." Then he thought: "Behold I am the only

¹¹ Orleans and Redcap girls had the reputation of being proud, rejecting even rich suitors from other parts.

¹² Just spit saliva out on the ground in disgust, as he sat there between them.

¹³ The flat at Doctor Henry's place at Happy Camp.

¹⁴ As he had done on reaching Orleans Flat.

¹⁵ Referring to his sudden seeming good luck.

ká:n 'ukrí'c. Yímmúsítc vur uṭáric pamuvíkk'apu'. Teavura kúmate:tc pó'kxáramha', xás va: vura ká:n kunikvé'crihvànà'^a. Hú' tcimi vúra po'ínne'ec. Teavura xákkarari vura pó'ptúrā'y'vā. Páyk'ukmas upítti': "Na: pay 'ók ni'ássive'ec."¹⁶ Viri vo'kúpha pakunipṭimcúru^u, pakun'asícri'hvànà'^a. Teavura kúmate:tc¹⁷ hú't va: vura tu'ín 'Iṭyarukpíhri'^v, kunic tó'kúhà'. Nikík tó'xus kiri níkví'thà'. Va: kíte xús 'u'iruvó'ti Panamnih-tíera'^am. Va: kíte uxxúti': "Kiri nipvā'ram." Ka:n 'u:m yá:n vur usúppā'híti'. Xas 'úpē'nvana'^a: "Tānipvā'ram. Na: nixxúti na: vura nani'ífra:m ni'ípmé'ec." Ta'íttam pamuvíkk'ap upé'tteip-re'he'en, to'pvā'ram. Viri pásáru kú:k 'upṭítti'm'mā. Viri pakú:k 'upṭítti'm'mā.¹⁸ Va: kíte po'xáxānā'ti', pakun'ívuanti'. "Na: vúra tanipvā'ram." Kíte uxxúti': "Na: vúra tanipvā'ram." Va: kíte kunipítti: "'Í, nanu'ávan to'pvā'ram," pakun'ívuanti'.

Ta'íttam kúkkum vura vo'íppaho'he'en pamitv o'áho'ot. Kúkkum vura varíhu:m u'íppahu'^u. Vura hú'tva tu'ín. Vura tó'kkúha', po'áho'ti'.

Teavura yí:v tu'ípmā', yí:v tu'ípmā'. Teavura tcim 'u'íp-

Ikxareyav." Then he sat down there. Beside him he laid down his basketry quiver. Then in the evening, when night came, they all stayed there. He did not know what to do. Then he looked to either side of him. They were saying in turn: "I am going to sleep here." Then they all lay side by side when they slept. Then in the night Across-water Widower did not know what was the matter with himself, he felt sick. He tried to go to sleep. He just kept thinking of Orleans Flat. He just kept thinking: "I want to go home." It was nearly getting morning there. Then he told them: "I am going home. I think I will go back to where I was raised." Then he picked up his basketry quiver, he started home. Then he listened in down slope direction, listened in that direction. They were all crying, crying for him. "I am just going home." He just thought: "I am just going home." They were just saying: "Oh, our husband is going home," as they were crying for him.

He went back down by the same road by which he had traveled [upriver]. He returned by the same road. He did not know what was the matter. He was feeling sick as he walked along.

Then he got far back, he got far back. Then just before he got

¹⁶ Gesturing at positions near Across-water Widower. They slept right there in the flowery field.

¹⁷ In the early night, after he lay down.

¹⁸ As he was climbing the hill by Doctor Henry's place.

méc Panamnihtíra'am, xas ux-
xus: "Tcimi 'ók tanikrí'crihi',
tcimi k'vanih'é'n. 'Íck'í vúra va;
ká'n ni'íppàhō'víc. Tcimi k'vani-
h'é'n." Karixas uh'é'r. Xas ux-
xus: "'Ú:θ vári vúra ni'íppàhō'-
víc.¹⁹ Xas po'pih'éra'mar, "Tcimi
k'an'íppahu"^u. Nani 'ífra:m vúra
ni'ípmé'e." Viri pamá'ka pay
ukú'pha'.²⁰ Yánava vúra va;
kun'ú'pvana'ti'. Viri paxánna-
hicite uhyárihié. Karuma 'ip
uxússa'at: "Vúra 'íeki ni'íppàhō'-
víc." Viri taxánnahicite vúra
kunic tuyúnyū'nà'. Mu'avah-
kam xas kunic pakun'úvrī'n-
nàti', pakunpakúrí'hvùti', pak-
un'ú'pvana'ti'.

Song by the Orleans maidens

'I i i i 'a,
'I nani'ávan,
Tó'kpárihrup,
'Iōyarukpíhri'¹v.

'Uxxus: "Na: vúra nani-
'ífra:m ni'ípmé'e, na: vúra pu-
má'ka né'tríppā'tihè'càrà. Tāhi-
nupa punā'ípmàrà." Vúra tó'x-
rāratī kīte. "Xā'tik nipara-
tānmā'hpā'," va: vúra kīte ūxxūs.
Karixas 'uparatānmā'hpā'. Pap-
píric tu'axaytcákkie.²¹ Tu'úm-
teū'nkiv'.²² Sá'mvānnihite xas

back to Orleans Flat, he thought:
"Let me sit down here, let me
take a smoke. I am going to
walk back through there fast.
Let me take a smoke." Then
he smoked. Then he thought:
"I am going to pass around river-
ward as I go back." Then as he
finished smoking, [he said:] "I
would better travel. I am going
back to where I was raised." Then he looked upslope back of
the flat. Behold they were dig-
ging. He stopped and stood
there for a little while. He had
thought: "I am going to walk
fast." For a while it was as if he
was crazy. It seemed as if it was
on top of him when they mounted
in the high parts of the song as
they sang [root] digging.

Song by the Orleans maidens

'I i i i 'a,
Oh, my husband,
Is walking downriver,
Across-water Widower.

He thought: "I am going back
to where I was raised, I am not
going to look upslope back of the
flat. I can not get back home."
He was just crying. "Let me
turn back," was all he thought.
Then he turned back. He grasp-
ed the brush. He pulled it out.
He fell back downslope. Then

¹⁹ Am going to skirt the flat on its outer or riverward side so as to avoid the supercilious girls.

²⁰ Viri pamá'k utríppā'ti', looked upslope back of the flat, is omitted, but understood, here.

²¹ To keep himself progressing upslope when he felt his sudden weak spell.

²² He pulled the bushes that he was grasping out by the roots, so strong was the formula of the Orleans girls to make him return to them.

tupikyívic. Karixás uxxus: "Na₂ mit vura takanacákka:t 'ó'ok." Ká:n 'u₂m yú'nnúkamite po'pík-fū'krà'^a, vura tapu'ahó'tihara kunic. 'Apsí: karu vura to'mfira-hina'^a.

Xas ká:n u'ípma'.²³ Vura va₂ kunpakúrí'hvūti pa'ifappī-tca'. Xás yíθa pámitva 'ín kun-tcákka'^{at}, yímmúsite yá:n u'íp-pàhō'ti', tamó'kfū'kkirà'^a. Xas uppī'p: "Í, nani'ávan ti'ippak. Káruma mit na₂ va₂ nixússa'^{at}: 'Xá:t hō'y variva 'í'u^um, va₂ vura 'ippake'^{ec}." Xas 'Iōya-rupkíhri:v uppī'p: "Tcém, na₂ vura 'i₂m xákka:n nupké'vicri-he'^{ec}." Viri 'u₂m va₂ 'Iōyaruk-píhri:v 'u₂m vo'kúphā'n'ník. Xas úpā'n'ník: "Yá's'ára hinupa vo-kuphé'^{ec}. 'Asiktáva:n tutapkú'p paha'^{ak}, 'uxxussé'^c, 'tāni'^{lv}, 'Yá's'ára."

4. Kúna vúra mit puhári 'úhic 'ipcá'nmútiaphat

Purafá't vúra káru kuma'úhic 'uθá'mhítihaphaník, vura 'ihē-ra-ha'úhic kite kunikyá'ttihaník. Purafá't vura karu kuma'úhic 'í'nnák tá'yhitihaník, vur 'ihē-ra-ha kite, 'ihē-raha'úhic vúra kite.

'Iōríhar karu vura pu'í'nnák tá'yhítihaník. Paxi'ttítcas kite 'u₂mkun vura tav²⁴ kun'ikyá'ttihaník, kunví'ktihaník pe'θríhar 'ā'nmū'^{uk}, 'aksanváhič, kar 'ax-pahé'kníkiñatc, karu tiv'axnu-kuxnúkkuhič, xas va₂ yúppin

he thought: "They made out I was nasty." As he was walking up the hill a little downriver [of them], it seemed as if he could not walk. His legs were bothering him, too. Then he went back there. The girls were singing. Then the one who had said that he was nasty, before he had gotten back close yet, put her arms about him. Then she said: "Oh, my husband, you have come back. I thought: 'I do not care where you go, you will come back.'" Then Across-water Widower said: "All right, we will be transformed together." That is what Across-water Widower did. Then he said it: "Human will do the same. If he likes a woman, he will think, 'I am going to die,' Human will."

(BUT THEY NEVER PACKED SEEDS HOME)

And they never sowed any kind of seeds, they operated only with the tobacco seeds. And they never had any kind of seeds stored in the houses, only the tobacco, the tobacco seeds.

And they had no flowers in the houses either. Only the children used to make a vizor, weaving the flowers with string, shooting stars, and white lilies, and bluebells, and they put it around their foreheads. Flowers also the girls

²³ The formula of the girls was too much for him. He turned and walked back to the Orleans girls.

²⁴ The stems of the flowers are twined with a single twining of string, just as the feather vizor used in the flower dance is made.

takunpú·hkiñ. Pe·θríhar káru kunpaθra·mvúti·hvà²⁵ paye·ripá·xvú·hsà', 'iθasúppa: kunpaθra·mvúti·hvà', karu ká·kkum 'u·mkun kuntávti·hva yúppiñ. Pu'impú·tetihara 'iθasúpa'^a. Takunpítcakúva'^an, paye·ripá·xvú·hsa'.

5. Pahú·t pakunkupíttihañik xá:s vura kunic 'ixáyx²⁵·ā·ytihañik

Va: vura kite pumitkupíttihañik, pumit 'ikxáyx²⁵·ā·ytihañik, va: takunpí·p: Va: vura pa'am·tápyu·x nik yav.

Kuna va: vura ni kun?á·pun·mutihañik, pamukunvó·hmū^{25a} 'u·k^{25a} va: ká:n ta:y 'u'í·fti', paká:n hitiha:n kun?ú·pvutiha:k patayí·θ, va: ká:n yá·ntci·p ta:y 'u'í·fti', paká:n kun?ú·pvutiha'^ak. Va: kunippítti' pakun?ú·pvutiha:k patayí·θ, va: yá·ntci·p kúkkum ta:y 'u'í·fti'. Ta:y tú·ppitcas²⁶ 'u'í·fti su', va: mup·pí·matecite patayí·θ.

Va: vura ni kun?á·pun·mutihañi k'á·ru, va: 'u·m yav pappíric 'ávahkam kuniθyúruθθunatiha'^ak, patakunpúhó·ā·mpimaraha'^ak.²⁷

Va: vura ni k'á·ru kun?á·pun·mutihañik, va: 'u·m yav pappíric kunvítrí·ptiha'^ak. 'Áffer takun·vítrí·p, va: 'u·m pukúkkum pí·f·tíhara, páva: kunínní·etiha'^ak, páyu·x 'ux^w·é·tte·tchiti'.

wore as their hair-club wrap-ping, wearing them as wrapping all day, and some of them wore a vizor on the forehead. It did not get wilted all day. They felt so proud, those girls.

(PRACTICES BORDERING ON A KNOWLEDGE OF TILLAGE)

The only thing that they did not do was to work the ground. They thought the ashy earth is good enough.

But they knew indeed that where they dig cacomites all the time, with their digging sticks^{25a} many of them grow up, the following year many grow up where they dig them. They claim that by digging Indian potatoes, more grow up the next year again. There are tiny ones growing under the ground, close to the Indian potatoes.

They also knew that it was good to drag a bush around on top after sowing.

And they also knew that it is good to pull out the weeds. Root and all they pull them out, so they will not grow up again, and by doing this the ground is made softer.

²⁵ These clubs come from above the ear at each side of the head and are worn on the front of the shoulders.

^{25a} For illustration of vó'oh, digging sticks, see Pl. 11, a.

²⁶ These tiny "potatoes" are called by the special name xavin?áfri'.

²⁷ See p. 9.

6. Va: vura kite pakunmáhara-tihañik Pe'kxaré'yavsa'

(JUST FOLLOWING THE IKXA-REYAVS)

Kó·vúra va: kunkupítthiñik, pahút Pe'kxaré'yav kunkupítthiñik, va: kunkupíti', xas páva: pakun'ámtihañik Pe'kxaré'yav, víri va: kite pakun'ámti'. Va: kiníppērañik: "Vé·k páy k'vu'ámtihè'ec." Pa'kxaré'yav 'á·ma kun'ámtihañik, xún kunpáttatihañik, 'á·ma xákka:n xún. Karu puffitē:c kun'ámtihañik.²⁸ Va: vura pakunfúhī·c-tihañik, Pe'kxaré'yav 'axakyá·nite vura kun'íppamtihañik, va: vura kite pakunkupítthiñik. Pa'apxantí·c pakunivýihukañik, xas va: kuníppā·n'nik: "Kē·mic pakun'ámti', ke·mica'ávaha', 'i·θivθanē·ntaniha'ávaha'." 'Átēiphan vura va'árā·rās va: kite papicē·c kun'ávanik pa'apxantí·c'ávaha'. Viri pakunvictar vura kunvictar, purá:n kuníppē·r: "Vúra 'u:m 'amáyav." Xas takunpī·p: "Ník'at vúra 'u:m pu'ímtihā·a, na: táni'av, passā·a. Xas va: kó·vúra papihní·tēcē·c karu paké·vnī·kkiteas xā·a xas kun'ávanik. Nu: ta'ifutē·tē·mitcas páva: nu'á·punmuti páva: Pe'kxaré'yav pakunkupítthiñik, va: pakun'ámtihañik, pámitva va: kiníppē·ntihat pananútā·t 'I'n. Viri va: vúra nu: káru va: tapukin'ámtihā·a, pámitva kiníppē·rat: "Ve· ku'ámtihe'ec." Hú·t hē·c pananu'íffuθ va'íffapuhsa'.

All did the same, the way that the Ikkareyavs used to do. And what the Ikkareyavs ate, that was all that they ate. They told them: "Ye must eat this kind." The Ikkareyavs ate salmon, they spooned acorn soup, salmon along with acorn soup. And they ate deer meat. And they claimed that the Ikkareyavs had two meals a day, and they also did only that way. When the whites all came, then they said: "They eat poison, poison food, world-come-to-an-end-food." The middle-aged people were the first to eat the white man food. When they liked it, they liked it. They told each other: "It tastes good." They said: "He never died, I am going to eat it, that bread." But the old men and old women did not eat it till way late. We are the last ones that know how the Ikkareyavs used to do, how they used to eat, the way our mothers told us. And even we do not eat any more what they told us to eat. And what will they who are raised after us do?

²⁸ In the New Year's ceremony there is little mention of deer meat in the ritual, but many observances regarding salmon and acorn soup.

7. Pahút kunkupamáhahanik
pehé'raha'

(ORIGIN OF TOBACCO)

Vúra va: Pe'kxaré'yav kuníp-
pā'n'nik. Va: vura pappíric ku-
nipcamkírē'n'nik, kó-vura va: fa:t
pappíric, pananuppíric. Kó-vúra
va: pappíric kuníppā'nik 'ánnav-
he'ec. Víri va: pakuníppa'n'nik:
"Va: Payás'áara kunínakkírít-
tíhē'ec."

Xas va: pe'hé'raha', yíθa Pe'k-
xaré'yav 'astí:p 'upippátciha-
nik sah'ihé'raha'. "Kúna vúra
Yás'áara púva 'ihē'rātihe'ca'a,
pasah'ihé'raha'." Xas kúkkum
yíθ 'upippátcihanik tapas'ihé-
raha'. "Yás'áara páy 'u:m vúra
va: pay 'uhē'rātihē'ec, pe'hē-ra-
hayé'pca' Yás'áara 'u:m va: pay
'u'uhθā'mhítihe'ec, pamuhé'raha'.
Yás'áara mummá'kkam 'u'úh-
θā'mhítihe'ec, pamuhé'raha'. Ya-
kún va: 'u:m 'ikpíhanhe'ec.
Yás'áara 'u:m 'u'uhθā'mhítihē:c
pamuhé'raha'. Yakún va: Tú'y-
cip 'upákkíhtihē:c pamuhé-
raha'." Va: kuníppa'n'nik Pe'k-
xaré'yav. Yakún ká'kkum Tú'y-
cip kunpáricrihanik, Pe'kxaré-
yav.

Víri va: kumá'i'i pe'hé'raha'
kun'úhθā'mhíti', yakún 'u:mkun
Pe'kxaré'yav kunippátciha-
nik, Pe'hé'raha'.

8. Paká:n kuma'á'pun va: mi
táakunxus va: ká:n panu'úh-
θā'mhe'ec

The Ikkareyavs said it. They
left the plants, all the plants, our
plants. They said the plants
will all be medicine. Then they
said: "Human will live on them."

Then tobacco, one Ikkareyav
threw the downslope tobacco
down by the river bank. "But
Human is not going to smoke it,
that downslope tobacco."

Then again, he threw down
another kind, real tobacco.
"Human will smoke this, the
good tobacco. Human will sow
this, his own tobacco. Human
will sow it back of his place, his
own tobacco. Behold it will be
strong. Human will sow his
tobacco. Behold he will be feed-
ing his tobacco to Mountains." They
said it, the Ikkareyavs. Behold,
some of them became
mountains, the Ikkareyavs did.

So this is why they sow smoking
tobacco, behold the Ikkareyavs
threw it down, the smoking
tobacco.

(THE KIND OF PLACE CHOSEN FOR
PLANTING TOBACCO UPSLOPE)

Pé'kk'úka'ínk'yúram va: yé'p-
cé'cip 'u'ífti. Ticnámnihi'te 'u:m
vúra pu'uhθā'mhítiha'. Máruk
'ipútri:k xas pakun'úhθā'mhíti'.

Where logs have been burned
the best ones grow. They never
sow it in an open place. Upslope
under the trees is where they
sow it.

Xunyé.pri:k 'ipútri:k takun'úh-hə́'mhà'. Pu'ippahasúrukhāra, 'ipahapí'm vūra, pe'mtcaxah 'úk-yvāti', vā:ká'n pakun'úh-hə́'mhiti'. Pírícri:k 'u:m vura pu'uhə́'mhitihaḡ. Pe'kk'yuka-'ínk'úram va:ká'n payé'pe 'u'í'fti, 'aḡ vār u'í'fti' tírihe'a pamuppíric víri va: pe'hé'raha'.

Where the tanbark oaks are, near the foot of a ridge, where there are dead trees. Not under the trees, but near the trees, where the sunshine hits them, that's the place that they plant it. They don't plant it in a brushy place. Where the log has been burned, there the best ones grow, grow tall, the tobacco has wide leaves.

9. Pakuma'ára:r pehé'raha 'u'úh-
ə́'mhitihaḡnik

(WHO SOWED)

Vura pukó'vúra pa'ára:r 'uhə́'mhitihaḡ pehé'raha'. Vúra teí'mite 'u:mkun pa'uhə́'mhiti-hansa'. Payíṭṭakan kuma'íṭivə́'n-nā'n vura teí'mite vura 'u:mkun pa'uhə́'mhiti-hansa'. Pa'í'nná:k pa'a'varih'ávansa va: pa'úhə́'mhitihaḡ pehé'raha'. Vura pe'hé'raha takun'úhə́'mharaha'ak, vura 'u:m po'kara'é-ṭi'htihāḡ, mah'í'tnihate vura patuvá'ram, 'avíppux, pu 'akára vura 'á'pún-mutihāra. Vura 'u:m kó'vúra yiṭṭukkánva pakun'úhə́'mhi-na'ti pá'a'ar. Páy k'u káru 'u:m vura yiṭṭuk mu'úhə́'m. Vúra pu'áxxak yítte'aḡte 'uhə́'mhiti-haḡ. Máruk pamukunpakku-híram, pamukunmáruk, va:ká'n pakun'úhə́'mhiti pe'hé'raha'. Pamukún'u'p, pamukun'íṭiv-ə́'nné'en, va:ká'n pakun'úhə́'mhiti', vúra 'u:m puyíṭṭuk uhə́'mhitihaḡ peṭ'ára:n'íṭivə́'nné'en.

Not all the men [of a rancheria] plant tobacco. A few only are planters. From a single rancheria only a few plant. It is the head of a family that is the tobacco planter. When they go out to plant tobacco, they never tell anybody; in the early morning they go without breakfast, nobody knows. All the Indians have different places where they plant. Each person has a different place. They do not plant as two partners together. Upslope, at their own acorn place, upslope of their own places, there is where they plant tobacco. That's their own, that's their land, that's the place they plant, they do not plant in other people's ground.

10. Puyítte'akanite hitíha:n 'uh-
ə́'mhitihaḡnik

(THEY DO NOT SOW AT ONE PLACE
ALL THE TIME)

Pú va:ká'n hitíha:n 'uhə́'mhitihaḡ, há'ri yiṭṭukánva kun-púhə́'mpùti', yiṭṭukánva kunpik-yá'tti pa'uhə́'mhíram.

They do not sow at the same place all the time, sometimes they sow at a different place, they make a garden elsewhere.

11. Hǎ'ri 'umúkǐ'fk'ar pakun- (SOMETIMES THEY USED TO SOW
 ǐúhθǎ'mhitihañik NEAR THE HOUSES)

Karu hǎ'ri mit vúra 'ivǐ'h-
 k'am kunǐúhθǎ'mhitihañ. 'Iv-
 pǐ'm'mate, 'ikmahátera'm pǐ-
 mate mit k'ár ù'í'ftihañ. Tapǎn-
 pay nakicnakic²⁹ ǐ'n mit kuntà-
 várattihañ, kári mit kunkó'hat
 pa'í'hk'am kunǐúhθǎ'mti'. Mi
 takunpǐp: "Xáy k'uxáptcákkic
 pe'hé'raha'."

And sometimes they used to
 plant outside the living house.
 Near the living house, near the
 sweathouse too it used to come
 up. But later on the hogs used
 to spoil them, and they then quit
 planting it outside. They used
 to say: "Do not step on the
 tobacco."

12. Kakumni:k va: ká:n 'uhθa'mhíràmhǎñik

(SOME OF THE PLACES WHERE THEY USED TO SOW)

The locating and mapping of the tobacco plots belongs to the subject of Karuk placenames rather than here. A number of them can still be located, together with something in regard to the former owners. Some of them are identical with acorn gathering places. (See below.)

A specimen of the kind of information still obtainable along this line follows, telling of two plots in the vicinity of Orleans.

The tobacco plot upslope of Grant Hillman's place, across the river from the lower part of Orleans, where the tobacco still comes up annually of its own accord (see pl. 10), was until some 20 years ago sown by and belonged to 'Asó'so'o (Whitey), and Vakirá'yav, his younger brother, both of Káttiphiñák rancheria (site of Mrs. Nellie Ruben's present home, just upriver from Hillman's). These men were Katiphira'árǎ'ràs.

The plot at the site of Mrs. Phoebe Maddux's house at 'Asaθu-kin'ávahkam, near Big Rock, on the south side of the river just above the Orleans bridge, and some 150 feet upslope, where tobacco also still comes up, was sown by and belonged to 'Uhrí'v, alias 'Imkiya'ak (Old Muggins) and Ma'yê'c (Rudnick), his son-in-law, of Tcín'nate, the large rancheria at the foot of the hill there. They were Tcinatc'árǎ'ràs.

'Ápsu'un, Old Snake, a resident of Ishipishrihak, had his tobacco plot at the big tanbark oak flat called Na'mkírik, upslope of the deer lick that lies upslope of Ishipishrihak. The garden was among and partly under the acorn trees. Garden and grove belonged to him; other people gathered acorns there, but it was necessary to notify him before doing so. 'Ápsu'un even had a sweathouse at Na'mkírik, which he used when camping there.

²⁹ Or nakic.

13. Tá'yhánik vura pehé-raha
'iknivnampím'mate pehé-raha-
pifanmáhapu tá'yhánik vura
'arári'¹k.

Ta₂y mit vur u'ifpí·θvūtihāt
'ikrivramří·k²am, pehé-raha', kuna
vura púva₂ mit 'ihnú'vtíhapha',
pa'ú·mukite vehé-raha', papíffa-
puhsa'.

14. 'Ikmahatenampím'mate karu
vura 'upí·ftihanik 'iftanmáha-
puhsahañik

'Ikmahaterampím'mate há·r
u'í·fti', karu há·r ikmahátera₂m
'ávahkam. Paká₂n tu'íffaha₂k
pím'mate va₂ 'u₂m vura kun-
řá·tēitchiti', kunxutí yē·pca', θúk-
kink²unic puxx^wite pamússa'^an,
va₂ 'u₂m ká₂n 'ikxaramkúnic
páyu'^ux, 'ikmahaterampím'mate,
va₂ 'u₂m vura kuníctū·kti'.

15. 'Ahtú·y k²aru vur upí·fti-
hanik papíffapu'

'Ahtú·y³⁰ mit k²aru vura ta₂y
'u'í·ftihať. Va₂ ká₂n pa'ámta₂p
karu kuniyvé·crí·hvuti'. Vura
'u₂m puyávhařa, puva₂ 'ihē·rati-
hap takuniptáy'va, 'áhupmū·
kun'ákkō·tti'. Puxútihap kiri
va₂ nuhé'^{er}, kun'á·yti', pu'á·pún-
mutihap vura hó·yva pa'úhic
'u'aramsí·prīvti'.

16. 'Axviθinníhak karu vura
'u'í·ftihanik há·r

'Axviθinníhak tápa₂n há·r u'í·f-
ti'.³¹ Nu₂ vúra puva₂kinxúti-

OCCURRENCE OF VOLUNTEER TOBACCO ABOUT THE HOUSES

Much used to be coming up
every place about the houses, the
tobacco did, but they never used
that, the tobacco near the houses,
the volunteer stalks.

VOLUNTEER TOBACCO BY THE SWEATHOUSES

Sometimes it grows by the
sweathouse and sometimes on top
of the sweathouse. When it grows
around there, they like it, they
think they are good ones, its
leaves are very green there on the
black dirt, by the sweathouse.

(VOLUNTEER TOBACCO ON THE RUBBISH PILE)

Much grew also on the rubbish
piles. They throw the ashes
there, too. It is dirty; they do
not smoke it; they spoil it, they
hit it with a stick. They did not
want to smoke it; they were
afraid of it, they did not know
where the seeds came from.

(TOBACCO SOMETIMES IN THE GRAVEYARDS ALSO)

It even grows in the graveyard
sometimes, too. We do not want

³⁰ The 'ahtū·y, rubbish pile, was usually just downslope, riverward
of the living house, a large constituent of it was ashes. It was also
the family excrementory.

³¹ For association of the tobacco plant with graves compare:
'Tobacco plant grew from grave of old woman who had stolen

hara kir u'if 'axviθinníhak 'ihé-
raha'. Nu: púva nanúyá'ha-
ha, ³² pa'axviθinníhak 'u'iffa-
ha'ak. 'Áhùpmúk takunitví-
tcip ³³ pa va: ká:n tu'iffaha'ak.
Va: kuníppēnti kémic, kémi-
ca'ihé-raha', puyahare'hé-raha'.
Tákunpi:p kémic pa'axviθinní-
hak 'u'íftiha'ak pe'hé-raha'. Va:
vura 'u:m pu'ihé-ratihap. Si:t
'ín kú: kunsánmō'tti pa'úhic
kunxúti'. 'U:mkun vura pu'ax-
viθinníhak vúrà:yvútihap. Pax-
viθinih'ú mukitc takun'ú.maha'ak
va: tápa:n kari takunpátvar
sáruk 'ick'éc.

17. Há:ri vura máru kunikyá'tti-
hanik papíffapu'

Paxuntápan 'u'íffiktiha:k na-
níhk'ū'smít, va: ká:n há:r ihé-ra
mit 'ústú'ktihát, pahó:yva tó:m-
máha'ak, mit 'usá:nmō'ttihat pa-
mukrívra'am. Mit 'usuváxrā'h-
tíhát.

Pehe-rahapíffapu pe-krivram-
pím 'u'íftiha'ak, va: 'u:m vura
pu'ikyá'ttihap.

18. Paká:n mi takun'úhθā'mhiti-
hihak, va: ká:n 'upíftánmā'hti
kari.

Payém vura va: ká:n kar
'u'ífti', pataxaravé'tta ká:n kun-
'úhθā'mhitiha:nik, xá:t káru vura
kuyrakitaharahárinay vé'ttak mit
kunkó'hat paká:n kun'úhθā'mhi-
ti'.

tobacco to be growing in the
graveyard. That is not right
for us when it grows in the
graveyard. They knock it off
with a stick if it grows there.
They say it is poison, that it is
poisonous tobacco, that it is dead
person's tobacco. They say it
is poison, when tobacco grows
in the graveyard. They never
smoke it. They think that mice
packed the seed there. People
never go around a grave. If they
go near the grave they, indeed,
then have to bathe down in the
river.

(VOLUNTEER TOBACCO SOMETIMES
PICKED UPSLOPE)

When my deceased mother used
to pick up acorns, sometimes she
would pick some tobacco, any
place she would see it, she used
to bring it home. She used to
dry it.

The volunteer tobacco growing
about the rancheria they do not
pick.

(VOLUNTEER TOBACCO STILL COMES
UP AT FORMER PLANTING PLOTS)

It nowadays still grows up
there at the former planting plots,
even though it has been 30 years
since they quit planting it there.

Há-ák's blood," Russell, Frank, the Pima Indians, Twenty-sixth
Ann. Rept. Bur. Amer. Ethn., Washington, 1908, p. 248. "It is be-
lieved that an enemy's death may be caused by giving him tobacco
from plants growing on a grave." Goddard, Life and Culture of the
Hupa, Univ. of Cal. Pubs. on Arch. and Ethn., vol. 1, 1903, p. 37.

³² Or Púva yá'hahara, that is not right.

³³ Or takun'ákk'u.

PávaꞤ káꞤn tu'ínváha'^ak, pá-
mitva 'ihē'raha'uhθamhira-
hnik, vaꞤ karu vura kumatē'cite
kite upí'tfi k'âꞤn, xáꞤt vaꞤ káꞤn
'ú'í.nvâ'. Pa'úhic 'ata vura
pu'ínk'yútihaṛa. 'Ata vúra 'iθivθa-
nēnsúruk 'ukríttuv, kuθ³⁴ papu-
'ínkútihaṛa. 'Uppí'fti k'yáꞤn
kúkkukūꞤm vúra pataxxára vé'ttak
pakáꞤn kun'úhθā'mhìtihaṇik.

And when it burns over at the
former planting plots, it just
grows up all the more again too,
even though it burns over. It
must be the seeds do not burn. I
guess they are under the ground,
and that is why they do not burn.
It comes up again itself there
where they used to plant.

³⁴ Or kumá'i'i.

V. Pahút pakupa'úhθā'mhahitihañik, karu pakunkupe'etúkkahiti-
hanik pehé'raha'

(HOW THEY USED TO SOW AND HARVEST TOBACCO)

1. Pa'ók 'iθivθané'n'a'tcip vakusrahíθvuý

(THE KARUK CALENDAR)

The Karuk hárinay, or year, had 13 moons. Va: 'iθahárinay 'itráhyar karu kuyrákkū'sra', in one year there are 13 moons. Ten moons, beginning with the moon in which the sun starts to come back, December, have numerical names, although descriptive names tend to replace or to be coupled with several of these. Sometimes both numerical and descriptive name is mentioned in referring to double-named months. Thus 'Itáhārāhāñ, Karuk Va('irá)kkū'sra'; 'Itáhārāhāñ, 'Irákkū'srà'; 'Itaharahánkū'sra', Karuk Va('irá)kkū'srà'; or 'Itaharahánkū'srà', 'Irákkū'srà', for designating August. The remaining 3 moons, September, October, and November, have no numerical names and are said to begin the year, preceding the sequence of the 10 numbered moons. September is named from the downriver new year ceremonies at Katimin and Orleans. October is unique in having an unanalyzable name. November is the acorn-gathering moon. Possibly the cumbersomeness of forming numerical names beyond 10 accounts for the failure to number all 13 moons, a task which the language apparently starts but would be unable to practically finish. *'Itráhyar karu Yíθθā'hañ, eleventh moon, would for example be so awkward that it would never be applied.

Nanuhárinay tu'û'm, our [new] year has arrived, and similar expressions, are used of the starting of the new year ceremonies. Ideas of refixing the world for another year permeate these ceremonies. Mourning restrictions of various kinds practiced during the old year are discontinued and world and year are restarted. The new year of the upriver Karuk starts a moon earlier than that of the downriver Karuk, as a result of the Clear Creek new year ceremony starting 10 days before the disappearance of the August moon, and the Katimin and Orleans new year ceremonies, which are simultaneous with each other, start 10 days before the disappearance of the September moon. The Karuk year begins therefore in each of the two divisions of the tribe at a point in a lunation, whereas the Karuk month starts with the sighting of the new moon.

Therefore both the downriver Karuk and our Gregorian calendar start with nonnumerically named moons and have numerically named ones at the end. And the -hañ suffix of Karuk numerals to form moon names is as anomalous as the -bris of our Latin Septembris, etc.

The downriver Karuk moon names follow. To change these to the upriver Karuk nomenclature, the 2 terms given in the list for September are to be applied to August, and September is to have its descriptive term changed to Yúm Va('irá)kkū'srà', mg. somewhat downriver (new year ceremony) moon (to distinguish from *Yúruk Vákkū'srà', which would mean the Requa to Weitspec section moon).

The Karuk are still somewhat bewildered in their attempts to couple their lunar months with the artificial months of the Gregorian calendar. Most of their month names now have standard English equivalences, but occasionally they hesitate. There is also a tendency to replace most of the month names by the English names when talking Karuk while the most obviously descriptive ones, such as Karuk Vákkū'srà', are retained. Before the spring salmon ceremony of Amekyaram was discontinued, Mrs. Nelson informed the Indians for several years by her Whiteman calendar the dates of March 1st and April 1st, which were substituted for the appearances of the new moons of 'Itró'ppahañ and 'Ikrívkiha'^an, respectively.

1. (a) 'Ó'k Va('irá)kkū'srà', mg. here moon (of the 'írahiṽ, new year ceremony), so called because the Katimin and Orleans new year ceremonies began 10 days before this moon disappears, and lasted 15 or 20 days. (b) Nanu('irá)kkū'srà', mg. our moon (of the 'írahiṽ, new year ceremony). "September."

2. (a) Ná'ssē'ep, no mg. (b) Ná'sép'k'ū'srà', adding -kū'srà', moon. "October."

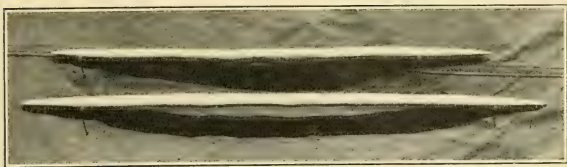
3. (a) Pakuhákkū'srà', mg. acorn-gathering moon. They stayed out formerly about a month gathering acorns. (b) Pá'kkuhiṽ, acorn-gathering time, is sometimes used synonymous with the name of the moon. "November."

4. (a) Yíθā'hañ, mg. first moon. (b) Yiθa'hánkū'srà', adding -kū'srà', moon. (c) Kusrahké'em, mg. bad moon, called because of its stormy weather. (d) Kusrahké'mkū'sra', adding -kū'srà', moon. "December." This is the month in which the sun enters for 5 days inside the "kusrîv." In this month men run about at night when the moon is not shining, bathe, pronounce Kitaxríhaí formulas, and thus obtain luck and strength.

5. (a) 'Áxxakhañ, mg. second moon. (b) 'Axakhánkū'srà', adding -kū'srà', moon. "January."

6. (a) Kuyrá'khañ, mg. third moon. (b) Kuyrakhánkū'srà', adding -kū'sra', moon. Also loosely identified with "January."

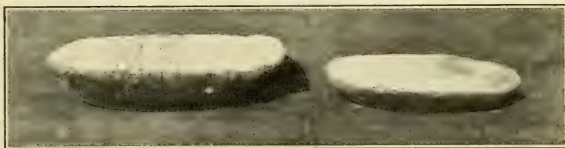
7. (a) Pi'θváhañ, mg. fourth moon. (b) Pi'θvahánkū'srà', adding -kū'sra', moon. Tcanimansupá'hákkā'^am, Chinaman big day, for-



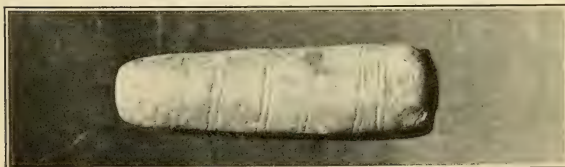
a. Digging sticks



b. Woven bag in which picked tobacco is carried home



c. Disk seats



d. Stem-tobacco pestle



BUNDLE OF PICKED TOBACCO LEAVES TIED IN DOUGLAS FIR TWIGS AND THEN IN BRACKEN LEAVES, PREPARATORY TO CARRYING HOME

merly ccelebrated by some of the Karuk at Orleans and other Chinese contact places, falls in this moon. "February."

8. (a) 'Itró'ppāhān, mg. fifth moon. (b) 'Itrō'pahánkū'sra', adding -kū'sra'. "March."

9. (a) 'Ikrívkiha'^an, mg. sixth moon. (b) 'Ikrivkihá'nkū'srà', adding -kū'sra', moon. (c) 'Ame'kyā'rámkū'srà', mg. Amekyaram moon, so called because the spring salmon ceremony of Amekyaram begins at the new moon of this month. (d) 'Iuravahívk^yū'srà', mg. moon of the 'írūrāvāhìv, spring salmon ceremony. "April."

10. (a) Xakinívkíha'^an, mg. seventh moon. (b) Xakinivkihá'n-kū'srà', adding -kū'srà', moon. "May."

11. (a) Kuyrakinívkíha'^an, mg. eighth moon. (b) Kuyrakinivkihá'nkū'srà', adding -kū'srà', moon. "June."

12. (a) 'Itrō'paticā'mnihān, mg. ninth moon. (b) 'Itrō'paticā'mnihá'nkū'srà', adding -kū'srà', moon. (c) 'Ahvarákkū'srà', mg. moon of the 'áhavārahìv, special name of the jump dance held at Amekyaram starting at new moon of this month and lasting 10 days. "July."

13. (a) 'Itáhārāhān, mg. tenth moon. (b) 'Itaharahánkū'srà', adding -kū'srà', moon. (c) Karuk Va('irá)kkū'srà', mg. upriver moon (of the 'irahìv, new year ceremony), so called because the Clear Creek new year ceremony begins 10 days before this moon disappears, and lasts either 15 or 20 days. (d) 'Irákkū'srà', mg. new year ceremony moon, used when it is understood which one is designated.

2. Pakumákū'sra pakun'úhthā'm-
hiti karu pakumákū'sra pa-
kun'ictū'kti'

(SEASONAL INFORMATION AS TO
SOWING AND HARVESTING)

Xáttikrūpmā pakun'úhthā'm-
hiti pe'hē'raha', 'Itrō'ppahan pa-
kun'úthā'mhiti', kunxuti kiri va;
mú'k 'u'á'sha paxatikrupmapáθri',
kiri tce'te 'u'ú'nnúprav kunxuti'.
Vura va; ká'n 'uvarári'hva taθu-
víkk^yak, pa'úhié, 'axmay ik vúra
tapurafátta'^{ak}, hínupa takun'úh-
thā'mhē'ⁿ.¹ Papinictunvé'ttas
tu'ifcí'p, va; kári pakun'úhthā'm-
hiti'. Va; kari pakun'úhthā'mhiti
pe'kmahátera'm tāha'k pafata-
vé'nna'^an, 'ikriripan'ikmaháte-
ra'^am.

It is in the springtime that they sow the tobacco, it is in March when they sow it; they want the spring showers to wet it, they want it to come up quick. They are hanging there on the rack, the seeds, then all at once they get no more; it is that they have planted them. When the little weeds are coming up is when they plant it. They plant it when the fatavennan is in the sweathouse, in the Amekyaram sweathouse.

¹ Or takun'úhthā'mhahe'ⁿ.

Patakunʔúhθā'mha'ak, vúra
'uḡm teé'te 'u'ífti', 'itahasúppa;
vaḡ kari vura tu'íkk'ūrūprāv.

Pámitva passárip nústū'ktihaḡ,
'Ikriykihaḡn pateim usířē'cahaḡk
pakkú'sra', mit nummá'htihaḡ
pe'hé'raha' tu'if, vaḡ kari mit
panumá'htihaḡ, passárip nús-
tū'ktiha'ak.

'Ievit kʷō· ta'á? 'Ahvarákkū'srà
to'síntihaḡ.

Vaḡ káḡn vura hó'yva Karuk
Vákkū'srà papiccí'te kuníctū'kti
pehē'rahássa'an, kunikfiśúro'ti',
'áffivk'am kun'arávū'kti'. Kun-
xúti xay 'uváxra pamússa'an. Pa-
kári kari θúkkìnkūnē pamúss'an,
vaḡ kari pakunictū'kti', vaḡ 'uḡm
'ikpíhanheḡc pehē'raha'. Pakáruk
Vákkū'sra vaḡ kari vura tó'θriha'
karu vaḡ kári tayé'pca pamup-
píric.

Xas takunpikrú'nti', kunpimu-
sánkō'tti', xas vaḡ kúkkū'm
ik vura takunpíctuk. Pavúra
hú'tva kō· kari yé'pcahaḡk pa-
mússa'an, vura vaḡ kuníctukán-
kō'tti'.

Xas takunpikrú'nti xā't ik
'ukké'citasaha pehē'rahássaḡn
'íppankam, vaḡ 'uḡm payé'pca
'íppankam 'uḡm paxváhahas
pehē'rahássa'an. Xas 'Ō'k Vak-
kū'sra vaḡ kári kʷukkuḡm takun-
píctuk. Karixas vura patakun-
kō'ha' pavura tó'mtúpfiḡ, tó'm-
vaý, 'Ō'k Vákkū'sra vaḡ kári
takunkō'ha'.

Xas pínmār xas takuníkyav
pa'úhiē. Kari vura 'akká'y vú-
rava tó'kyav, há'ri vura pukó'-
vura 'ictúkfī'ptihaḡ, tapúfa't kari

When they sow it, it comes up
quickly; in 10 days it grows,
pricks up.

When we used to gather hazel
sticks, at the end of April, we
saw the tobacco already growing;
that was the time we saw it, when
we were picking hazel sticks.

It is halfway grown at the end
of July.

Sometime about August they
first pick the tobacco leaves, they
pick them downward,² they start
in at the base of the plant. They
are afraid the leaves will get dry.
When it is green yet, they pick it,
so the tobacco will be strong. By
August it is already blooming and
it is already well leaved out.

Then they wait again; they
keep looking at it, then they pick
it again. As long as the leaves
are good yet, they keep going to
pick it.

Then they wait again until the
tobacco leaves on top get bigger,
those are the good ones; the to-
bacco leaves on top are pitchy.
Then in September they pick it
again. That is when they finish,
when it is all ripe, yellow; in
September they finish.

Then after the new year cere-
mony they gather the seeds.
That is when anybody picks it,
sometimes they [the owners] do

² I. e., they pull them off from the stem in downward direction as
they pick them.

payé'pca'. Payé'pca kó'vúra
takunikyá'ffip.

Xas Na'ssé'p 'icá'ppí'ttite va;
kari vura hitíha:n 'upáθrī'hti'.
Va; kari mupícci:p takunpikya-
rúffip pehé'raha', pa'uhíppi k'áru
vura, káru vura pa'úhié.

3. Pahú't kunkupa'úhθā'mhiti'

Pehé'raha takun'úhθā'mha'^ak,
va; ká:n takunsá'nma pa'uhic-
íppa'. Va; vura ti'kmú'k kun-
íákkā'ti', pa'uhicíppa'. Kárixas
kunkitnusutnúsuti',^{2a} patakun-
íúhθā'mha'^ak, takunmútpī'θva
pa'amtápnihíé.

4. 'Ihē'raha'úhθā'mha'

Pe'hē'raha pakun'úhθā'mhiti
víri va; kunvé'nafípk'ō'ti pa'úhié,
takunpī'p: "Hú'kka hìnùpā 'i'm,
'ō'k 'Iθivθanē'n'à'tcíp Ve'kxaré-
yav. 'I'm va; pay mihē'raha
'úhθā'mhārāhānik. Víri na; 'f'n
nu'á'pūnmùti'." 'Viri páy nanu-
'ávahkam 'i'ifrúppānē'c pe'íffa-
ha'^ak, 'i'm vé'ppā'n'nik. 'Yá's
'ára va; páy 'u'úhθā'mhārātī-
hē'^ec, ta'f'n ná'ā'pūnmāhā'^ak, '"³

5. Pahú't pakunkupé'vrarakku- rihmaθahiti pa'úhié

Patakunipmútpī'θvamaraha; k
pa'úhié, xas piric⁴ takun'áppiv,
xas va; 'ávahkam takuniθyúruθ-
θun pappíric, va; 'u'm pa'úhié
yúxsúruk 'uvráràkkūrihe'^ec.

not pick it all off, there are no
more good ones then. The good
ones they pick all off.

Then when the October moon
first starts in, it always rains.
Before that they are through
with the tobacco, the stems, too,
and the seeds, too.

(SOWING)

When they sow the tobacco,
they carry the seed stalks to the
place. They carry them in their
hands, the seed stalks. Then they
break them open, when they sow,
they scatter them over the ashy
place.

(TOBACCO SOWING FORMULA)

When they plant tobacco they
talk to the seed, saying: "Where
art thou, Ikxareyav of the Middle
of the World. Thou wast wont
to sow thy tobacco. I know about
thee. 'Growing mayst thou grow
to the sky,' thou saidest it.
'Human will sow with these
words, if he knows about me.'"

(HARROWING THE TOBACCO SEED IN)

After they scatter the seeds,
then they hunt a bush, then they
drag the bush around over it, so
that the seeds will go in under the
ground. Or they merely sweep

^{2a} For further detail on breaking the covering off the seed capsules
when sowing, see p. 60.

³ Imk'anvan used this formula recently when planting string beans.
"Growing mayst thou grow to the sky,' thou saidest it." They
grew so high that Imk'anvan could hardly reach to the top.

⁴ Any kind of bush is used, the first loose one they see.

Karu há'ri 'ávahkam takuntát-tuyeur kite píricmũ^uk. 'Á'pun takuntatuytáttuy pa'ípa ká'n kun'úhəāmhəā. Xé'teitenihitc, 'amtápnihitc, pamitva ká'n 'ikk^yú kun'áhko't.

6. Pahút kunkupavitríppahiti'

(WEEDING)

Xas va₂ vura kunpimusánkótti teémyáteva'. Kunvítrípti payíθ kumáppiric, xay vo'ífcař. Vúra pu'íxáyxāy'tihəp, kunvítrípti vúra kite.

Va₂ 'u₂m ká'n púttāy 'íftihara papinictunvé^etc, paká'n pé'kk^yú kun'áhkō'ttihañik. Va' vura kite pakatássiþ, ⁵ xá't karu vura hú'tva kō kun'áhkū^u, va₂ vura 'u'ífti pakatássiþ.

on top of it with brush. They sweep over where they have sown. It is soft ground, it is ashes, where they burned the logs.

They go and see it often. They thin out the other weeds, lest they grow up with it. They do not hoe it, they just weed it out.

The little weeds do not come up much where they have burned. Only bracken comes up. I do not care how much they burn it off, the bracken is growing there.

7. Pahút 'ukupa'íffahiti'

(HOW IT GROWS)

Há'ri puyáv kupayíffahitihara. Pakunic 'iváxra pe'hē'raha'íppa', kari takunpīp: "Puyé'pcahe'cara pe'hē'raha', sárip k'yūníc tu'ífxa-nahsí'pnīhāte." ⁶ Pakupaták-kāmsà tu'íffaha'^ak, va₂ pakun-xúti yé'pca', teémyātc 'úti'khī-nā'ti'. ⁷ Xas kunipítti': "Va₂ pe'hē'raha yé'pcahe'^ec. Kunic 'aptikk^yārāh'^ec, tá'yhé'c pamús-sa'an. Va₂ pe'hē'raha yé'p-cahe'^ec," kunipítti', patákūnmā-hā'k kupatákkāmsa'.

Sometimes it does not grow good. When the tobacco plant is kind of dry looking, they say: "It is not going to be good, it is going to be coming up slender like hazel sticks." It is when they have big [large diametered] stalks, that they think that they are good ones [good plants], that they will soon be branchy. Then they say: "They will be good tobacco plants. They will be branchy, they will have many leaves. They will be good tobacco plants," they say when they see the fat stalks.

⁵ The kind of fern used for wiping off eels.

⁶ An old expression.

⁷ They like to see the tobacco growing branchy, for it indicates that it will have many leaves. But when gathering hazel sticks for basketry they do not want the hazel to be branchy: Passárip 'u₂m va₂ pataptí'kk^yārāsha'^ak, tapúvə'ctū'ktihəp, the hazel sticks, when they get branchy, they no longer pick.

8. Pahút 'ín kunpí'kk'áratí há'ri (TOBACCO SOMETIMES KILLED BY
'aθí'kmú'k THE COLD)

Há'ri vā́ takunpí'p: "'Aθík
í'ín takunpí'kk'ar nanihé.raha',
tupímxánkúrihva'." Tupímx'ar,
tupímx'ánkúrihva pananihé-
raha', 'aθíkí'ín takunpí'kk'ar,
'u'm vura vā́ tapupí'frúprava'a,
tu'í vúra.

Sometimes they say: "The cold
killed my tobacco, it is wilted
down." It is touched by the
frost or cold, it is burned to the
ground, the cold killed it. It will
never come up again, it just dies
down.

9. Pahút kunkupé'ctúkkahiti
pamússa'an

(PICKING THE LEAVES)

'Áffi vari papíccí'p 'u'í'fti pap-
píric tírihca', Kunímmyū'stí vura
pakári kunictúkke'⁸. Pató'm-
tup 'afiv'ávahkam pappíric, xas
píccí'p vā́ kári takuníctuk.
Takunímmyū'stí vúra. Karuk
vákū'srà vā́ kári papíccí'tc
kuníctū'kti'. 'Afiv'ávahkam vā́
kuníctū'kti' papirictírihca', pe'hē-
rahássa'an. 'Afiv'ávahkam taku-
nietúksúru'^u, takunikfiθúnní'h-
vā́. 'Íppan 'u'm vura pu'áf-
fictihaþ. Po'kké'citcasha'^k xas
i kunictúkke'^{ec}.

The broad leaves come out first
near the base [of the stalk].
They watch it as to when they
are going to pick the leaves off.
When the leaves get ripe above
the base of the stem, then they
pick for the first time. They
watch it. It is about August
when they pick it the first time.
From above the base they pick
the broad leaves, the tobacco
leaves. From the base of the
stalk they pick them off. They
never touch the top. When they
[the leaves of the top] are bigger
then they will pick them.

Xas kunikrú'nti xá't i k'ú'kkum
ké'citcas pappíric. Xasik'ú'kkum
kunpíctúkke'^{ec}, pe'hērahássa'an.
Vura há'ri vúrava pato'kké'cí-
tcasha pamússa'an, 'a' kunictúk-
kurā'ti'. Xas kú'kkum 'Ó'k Vák-
kū'srà', patcimupaθríhē'cāhā'^{ak},
patcimupicyavpí'críhē'cāha'^{ak},
vā́ kári kó'vúra takuníkyav, pa-
úhic k'áru vúra. Kuynakyā'n-
nite vura kunpíctū'kti', há'ri vura
'axakyā'nnite kunpíctū'kti'. Pa-
tupáθrí'kk'āhā'^{ak} vā́ kari tapu-
'amayā'ha'a, tapu'íkpi'hanha'a.

Then they wait until the leaves
come out big again. Then they
will pick them again, the tobacco
leaves. They pick the leaves
from time to time as they get big,
they pick them, proceeding up-
ward. Then again in September,
when it is going to rain, when the
fall of the year is going to come,
then they pick [lit. fix] it all, and
the seeds too. Three times it is
they pick it, or sometimes they
pick it twice. When it rains on
it, it does not taste good any

⁸ The old expression for going to pick tobacco is, e. g.: 'Ihē'rah íp
ustúkkarat, he has gone to pick tobacco.

'Ōk Vákkū'sra tó'síntihate va₂
kari kunxúti kiri nupíkyar
kó-vúra.

more, it is not strong. By the
end of September they try to
get through with everything.

10. Pahú't pakunkupeyx^yŏ'rari-
vahiti pehē'rahasanictúkkapu'

(WRAPPING UP PICKED LEAVES)

Pateimi kunkíceape'caha₂k pe-
hē'rahássa'an, katássi:p⁹ takun-
ŷappiv, 'á'pun va₂ takuniyé'cri'h-
va', xas 'ávahkam takunpanáp-
ku'^u, pakatassip'ávahkam, pehē-
rahássa'an, kúyrā'kkān há'ri, 'a₂
takunpanápsi:p pássa'an. Yá
vúra takunkupapanáprā'mnīhvā'.
Xas katássi:p 'ávahkam takun'i-
x^yŏ'rāiv. Karixas takunkíc-
cap, 'á'nmú'^uk, vura fá'ut vúrava
mú'k takunkíceap. Yá vúra ta-
kuníkyav. Kunxúti xay 'uvá-
xra'. 'U'ixútexū'teti pakun'afíc-
cē'nnāti patuvaxráha'^ak. Kari-
xas ōuxrí'vak¹⁰ takunŏá'nnām'ni,
há'ri 'axakíceap. 'Axakíceap kite
vur uyá'hiti paŏuxri'^v.

Há'ri táhpūs 'ávahkam takun-
kíccapparāiv, katasip'ávahkam,
kunxúti xay 'úmpu₂c. Ōuxrí'va
kuníck'úruhti, há'ri kun'i'ŏvūtì'.¹²
Xas ōuxrí'va kícap takun'úru-
rā'mnīhvā'. Payvé'm¹³ 'u₂m

When they are going to tie the
tobacco leaves up, they hunt
some Bracken. They spread it
on the ground. Then they stack
the tobacco leaves on top of it,
on top of the Bracken, in may be
3 piles; they stack them high,
they stack them up in there good.
Then they wrap Bracken around
them outside. Then they tie it
up, with twine, or with anything
they tie it up. They fix it good.
They do not want it to get dry.
It gets broken up when handled
if it gets dry. Then they put it
in the network sack,¹⁰ sometimes
two bundles.¹¹ Two bundles is
about all that a network sack will
hold.

Sometimes they tie Douglas Fir
needles outside, outside the Brack-
en [leaves], they are afraid it
might get wilted.¹² They carry it
(the net bag of tobacco) in their
hands or on their back. They

⁹ Bracken, *Pteris aquilina* L. var. *lanuginosa* (Bory) Hook. They
spread Bracken leaves on the ground, stack tobacco leaves on them
side by side, then wrap the stacks with Bracken leaves, then tie the
bundle by wrapping iris twine or other tying material about it. Such
a bundle is sometimes 6 inches high and as long and wide as the
leaves make it.

¹⁰ For illustration of Ōuxri'^v, network sack, see Pl. 11, b.

¹¹ The term for bundle is kícap. 'Iŏakíceap pehē'rahássa'an, one
bundle of tobacco leaves.

¹² For bundle of tobacco tied with both Bracken and Douglas Fir,
see Pl. 12. The dimensions of this bundle are 14" long, 6½" wide,
4½" high.

¹³ Or payváhe₂m.

vúra ʔuxrivpú·vicak takunmáh-
yà·nnàti¹⁴ pakíceap̄.

put the bundle(s) in the network sack. Nowadays they put the bundle(s) in a gunny sack.

11. Pahút pa'uhíppi kunkupe·c-
túkkahiti'

(PICKING THE STEMS)

Pukaru vura vaꞤ kite 'ikyá·tiha
pamússa·'an, vura pa'uhíppi k'áru
vura kunikyá·tti há·ri, patuvax-
ráha·k pa'uhíppi'.

The leaves are not all that they pick, the tobacco stems, too, they pick sometimes, when the stems are already dry. They cut them [the stems] off a little up from the ground [some 6 inches up], with a flint knife. They were using an iron knife in my time. They cut them into short pieces. And they tie the tobacco stems into bundles, with twine, or with anything. They dry them, they dry them in the living house. They tend to it all in the fall, to the stalks too they tend, called the 'uhíppi'. They dry them anywheres above the yó·ram, the tobacco stems, they pile them there above.

'Á·vännihite vura patakunik-
paksúru·u yuhírimmú·uk. VaꞤ
'u·m kári mit vura símsi·m taku-
níhru·vtihať pámitva naꞤ nimm·á-
hať. 'Ipcúnkinatas vura taku-
nikpákpak. Xas kunkíceapvuti
pa'uhíppi k'áru vúra, 'á·nmú·uk,
fá·t vúra vaꞤ mú·k takunpíceap̄.
Takunsuváxra', 'í·nná·k takun-
suváxra'. Takuníkyav kó·vúra
patapicyavpí·criha·'ak pamu'íppa
káru vura takuníkyav, víri vaꞤ
pa'uhíppi'. VaꞤ hó·y vura vaꞤ
takunsuváxra yó·ram 'ať pa'u-
híppi', 'ať takun·aká·tā·kù·u.

12. Pahút pa'úhic kunkupe·c-
túkkahiti'

(PICKING THE SEEDS)

Xas patu'úhicha·'ak, vura pu-
'ipcinvárihvūtihať pa'úhic paku-
nikyá·vic. 'Ipánsúnnukite taku-
nikpaksúru·u. Kari 'asxayá·tc
vura pakunikyá·tti', kun·á·pùn-
mùti 'i·nná·k xas ik 'uvaxráhe·c.
Puxxár ikrú·ntihať, kunxuti xáy
'úhrup pa'úhié. 'Íppanvari paku-
nikpaksúrō·ti', vaꞤ vura kite
kuníppē·nti 'úhié, pehē·raha·úhié,
há·ri vura vaꞤ kuníppē·nti pehē-
raha·uhicfyav.¹⁵

And when it goes to seed, they do not forget to "fix" some seed. They cut them off pretty near the top. They pick them still green, they know they will dry in the living house. They do not wait too long, they are afraid the seeds will fall. The cut-off tops they just call seeds, tobacco seeds, or they call them "tobacco seeds that they are fixing."

¹⁴ Or takunmáhyan.

¹⁵ See p. 58.

Táffirāpumũ'k takunkíccap va: 'u:m pa'úhič, pu'á'pun 'ivrarič-rihē'càrà. Teí'mítemahite¹⁶ takunkíccap, va: vura kunkupasu-vaxráhahe'ec.

Xas takunípcā'nsip pa'úhič, 'í'nnā'k xas takunsuváxra', yó'ram takunvárári'hvā', yó'ram, há'ri k'aru vura 'áxxaki:tc pakíccap, karu há'ri vura kumatté'cič. Taθuvíkk'ak takuntákkarari, saruk u'ipanhũ'nnihva', puxx'wítc 'uváxrā'ti va: ká:n pa'úhič, 'um-yé'hiti k'aru. Kunippítti va: 'u:m 'ikpíhanhe'ec, pehé'raha', pa'ahirámti:m 'iθé'cyav tutákkararivaha'^ak, vura u:m 'ikpíhanhe'ec pehé'raha pakun'úhθā'mhā'^ak. Sáruk 'u'uhichũ'nnihva pakunsuváxrā'hti'.

Takunvupaksúru: pamu'íppañ, pehe'raha'ipaha'íppañ, pakunxá'yhe'c pa'úhič. Teimítemahite vúra patakunkíccap, táffirāpùhàk. 'í'nnā'k yó'ram kunvárári'hvūti', 'iθé'cyā: vúra va: ká:n 'uvará-ri'hvā'.

Va: ká:n vúra takunvárári'hvā. Patcimikunúhθā'mhē'cā'hā'^ak, kárixas vura takunpáffic, xás takunipcarúnni'hvā'. Va: vúra ká:n 'utá'yhiti'. Kárixas vura takunpáffic patcimikunúhθā'mhē'cā'hā'^ak.

12. Pahú't pa'ararakā'nnīmitcas kunkupítti há'ri kunípcí'tvuti pehé'raha'

Há'ri vura pakkā'nnīmitcās pa'á:ar va: ká:n takunpictúk-ta'^an, pa'ú'ppārās takunkó'ha'^ak. Pa'uhíppi k'aru takuníkyav, há'ri,

They wrap them [the stems with seeds on them] up in a buckskin so the seeds will not drop off. In small bunches they tie them up, they always dry it that way.

Then they take the seeds home, they dry them in the house, they hang them up in the yó'ram, sometimes a couple of bundles, sometimes more. They hang them on the rack, top down, the seeds get awfully dry there, and sooty too. They say it will be strong, that tobacco, when it hangs by the fireplace all winter, that the tobacco will be strong when they plant it. The seed is turned downward when they are drying it.

They cut off the tops, the tobacco plant tops, when they are going to save the seed. They tie them up in buckskin in small bundles, with Indian string. They hang it up in the living house, in the yó'ram. It hangs there all winter.

They hang them there. When they are ready to sow it, then they touch it, then they take them down. They are kept there. When they are about to plant they take it down.

(POOR PEOPLE STEALING TOBACCO)

Sometimes the poor people pick it over again, when the owners have finished with it. They "fix" the stems, too, sometimes, the poor

¹⁶ Lit. a little at a time.

pakkánnimitcas pa'ára'^ar. 'Ú-rí-hānsa', kúníc takunsí'tva'. Tá-kunxus: "Xáy 'u'á'sha', tí vúra na₂ kánsí'tvì'." Va₂ vura karu há'ri kunsí'tvùtì', takun'ě'ttcur tatnakararímvaḵ, fá't vúra va takun'ě'ttcur patakunmáha'^ak, fá't vúra va kum ahavick'^an'va.

people do. They are lazy ones, they just like to steal it. They think: "It might get wet, I might as well steal it." And sometimes, too, they steal; they take off of a trap, take anything if they see it, any kind of game animal.

VI. Pahút kunkupé'kyá'hiti
pehé'raha patakunpíctũ'kma-
raha'^ak

(HOW THEY CURE TOBACCO AFTER
PICKING IT)

1. Pahút pakunkupasuvaxráha-
hiti pehé'rahássa'^an

(CURING TOBACCO LEAVES)

Patákuñípmaha'^ak, 'íkma-
háteraꞤm vura takuníθva'^a.
KáꞤn xas takunsuváxra ma'tí'm'-
mite.

Takunpíppuñ. Xas takunsu-
váxra'. 'Ívháarak takunθimpí-
θva'. Pa'ívhartíriha'^ak, kuyrá'k
'u'áhō'hiti takunθimpí'θva', karu
pa'ívharteúyyítcha'^ak, 'áxxa
kíte vúr 'u'áhō'hiti'.

Karu há'ri pattáꞤyha'^ak, 'ín-
ná'k vura takunpávar 'imvaram-
tíri, tá'nnípraṽ. 'Imváravak su'
takunθimpí'θva', taꞤy vúr u'áhō-
hiti 'imváravak sũ'.

Pa'ívhar pakunsu'vaxra'h-
kíritti', 'íkmaháteraꞤm kunsaráv-
rá'θvùti', 'íkk'Ꞥam vur utá'yhiti
pa'ívhar. VaꞤ 'uꞤm pukáꞤn
pusuváxrahtihap pamukun'é-
níθváarak.¹

Há'ri vura pu'ívharak suvák-
rá'htihap, há'ri vura 'imváravak
karu vura pusuvárā'htihap. 'Asa-
patapríhak vúra kunsuváxrā'hti',
pateímmítcha'^ak.

Kuynaksúppāhite vura pakun-
suváxrā'hti'. Tamé'kuváxra'.
VaꞤ vura káꞤn kuníphí'kkírihti',

When they reach home, they
pack them into the sweathouse
on their backs. Then they dry
them there in the ma'tí'm'mite.

They untie them. Then they
dry them. They spread them on
a board. If the board is broad,
they spread it in three rows, but
if the board is narrow, in two
rows.

And sometimes when there are
lots [of the leaves], they get from
the living house a wide openwork
plate basket, a tá'nnípraṽ. They
spread them on the plate, many
rows on the plate [in concentric
circles].²

The boards that they dry them
on they pack into the sweat-
house, there are always some
boards outside. They do not
dry them on their sleeping boards.

Sometimes they do not dry it
on any board or openwork plate
basket. They dry it on the rock
pavement [of the sweathouse], if
there is little [of it].

It is three days that they are
drying them. Then they get
dry. They are sweating them-

¹ Or pamukun'íθvānkíarak.

² 'Ikrapu'íñ'nap, cakes of black oat pinole, are spread in con-
centric circles on a basket in the same way.

vaꞤ kumá'i'i pattcéꞤtc 'uváxrā'h-hti'.

Karixas takuníxuk. Há-ri táffirapuhak pakúníxū'kti', há-ri múrukkañ. Xé'tteitc, pe'hé'raha', patuvaxnaháyā'tcha'ak, xé'tteitc. Takuníxúk munúk'anammahat-tcaḡ, há-ri táffirapuhak. Patak-unpíkyā'^r, takunpîp: "Ikxúkkapu', 'ihē'rahé'kxúkkapu'," takunpîp: "Tá'k 'ihē'rahé'kxúkkapu'." Pu'íkpurkunic 'ikyā'tihap, ká'k-kum kunic tiníhyā'ttcaš. VaꞤ 'uꞤm 'úmnā'pti' pu'ínk'útihaḡa 'uhrá'mmak sù' pé'mp'úrkúnic-ha'ak.

2. Pahút 'ikmaháteraꞤm kun-kupe'kyā'hti pappíric, kuna vura 'ínná'k 'ikrivrā'mak xas po'ttā'yhiti'

'IkmaháteraꞤm vura pakuni-kyā'ttiṽ. 'Ínná'k 'uꞤm vúra pu'ikyā'ttihaḡ, kunxuti': "Xáy 'ávak³ 'úkyí'mnàmní pe'hé'raha'."

Ma'tí'mite 'uꞤm vura hitihaꞤn pakunsuváxrā'hti'. VaꞤ 'uꞤm káꞤn vura pu'ifyé'fyúkkutihap ma'tí'mite pa'ára'^r. Yó'ram 'uꞤm ké'terí'k, púvaꞤ káꞤn suvāxra'htihaḡ, vaꞤ káꞤn 'uꞤm kunifyúkkuti'.

Húntáhite papu'ikmaháteraꞤmtá:yhítihaḡ pamukun'ihé'raha'. Vúra vaꞤ pamukun'ikyā'hànk vura puffā't 'ikmaháteraꞤm 'ávaha thé'ra. 'IkmaháteraꞤm kunikyā'tti pamukun'ihé'raha', kuna vura 'ínná'k utá:yhiti'.

selves in there [twice a day], that's why it gets dry quick.

Then they rub it between their hands. It is either onto a buckskin that they rub it or onto a closed-work plate basket. It is soft, the tobacco is, when it is thoroughly dry, it is soft. They rub it between their hands onto a little closed-work plate basket, or onto a buckskin. When they finish [crumbling it] they call it "Crumbled stuff, crumbled tobacco." They say: "Give me some crumbled tobacco." They do not make it fine (lit. like fine meal), some pieces are like flat flakes. It fuses, it does not burn in the pipe, if it is too fine.

(TOBACCO LEAVES ARE CURED IN THE SWEATHOUSE BUT STORED IN THE LIVING HOUSE)

It is in the sweathouse that they work it [the tobacco]. They do not work it in the living house; they think: "It might fall in the food."

The ma'tí'm'mite is where they always dry it. The people do not go around there so much, around the ma'tí'm'mite. The yó'ram is a bigger place, but they do not dry it there, they go around there.

It is funny that they do not keep their tobacco in the sweat-house. It is their old custom that they do not put any food in the sweathouse. They work their tobacco in the sweathouse, but they keep it in the living house.

³ One may also say 'ávahak.

3. Pahút Pihné'fite pó-ktá'kva-
ranik 'ikmahátera'm kar
ikrívra'am

(COYOTE SET SWEATHOUSE AND
LIVING HOUSE APART)

Pakunteú'phina·tihanik 'ikma-
hátera'm hú't 'ata Yás'ára pa-
kunkupítithe'e, hú't 'ata pakun-
kupa'ára rahitihe'e, xas Pihné'-
fite 'uppî'p: "'Asiktáva'n 'u'm
vúra pu'ikmahátera'm 'ikré'vi-
ca'a.⁴ 'Asiktáva'n 'u'm vúra
'imxaθakké'mkárúhe'e. 'Ávans
'usúmxá'ktihè'e. Pa'asiktáva'n
'u'm vúra pu'ávkam 'áho·tihe-
cara pémpâ'k, viðxá'ttar. 'U'm
vúra hitíha'n 'iffuθ kite u'áhō-
tìhè·càrà 'asiktáva'an. Va' vúra
'u'm 'ukupítithe'e. Karu 'u'm
vúra vo'kupítithe'e 'Asiktáva'n
'uví'ktihè'e. Táy 'ásōit'ukyá't-
tìhè'e, pamuvíkk'ārāhāmù'k.
'U'iccūmtihè'e karu pa'ápka'as.
'Ávansa 'u'm vúra kite 'ukupít-
tihe'e po'paricrí'hvūtihe'e. Ya-
kún 'Asiktáva'n 'u'm kuníkv'ān-
tìhè'e, 'Ávansa 'í'n." Va' ku-
má'i'i pe'kyá'kkām 'u'ē'hanik
Pa'asiktáva'an Pihné'fite. Viri
'u'm vúra 'í'nnā kite 'ukré'vic
'Asiktáva'an.

Pihné'fite 'u'm va' 'úpā'n'nik:
"Fát kumá'i'i 'u'm 'Asiktáva'n
'u'ū'rihtihè'e? 'U'm tày kunik-
vāraratihe'e 'Asiktáva'n. 'U'm
fúrax 'u'ō'rāhitihe'e. Karu há'ri
'ū'ttìh o'ō'rāhitihe'e. 'Íepúk
k'áru vúra 'u'ō'rahitihe'e.
'Axí'te k'áru vur u'ōnnā·tìhè'e
'í'nnā'k."

When they were talking in the
sweathouse how Human was go-
ing to do, how he was going to
live, then Coyote said: "Woman
is not to stay in the sweathouse.
Woman is going to smell strong
too. Man will be out of luck [if
he smells a woman]. Woman
will not walk ahead on the trail,
she has a vulva-smell. A woman
will walk only behind. She will
do thus. And Woman will do it,
will make baskets. She will make
a lot of trash, with her basketry
materials. She will be scraping
[with mussel-shell scraper] iris,
too. Man is doing it, making
twine. Man will be buying
Woman." That is what Coyote
gave Woman so hard a job for.
Woman will therefore stay only
in the living house.

Coyote said: "What is woman
going to be lazy for? They are
going to pay lots for Woman.
She will be worth woodpecker
scarlet. And sometimes she will
be worth a flint blade. Money
too she will be worth. She will
be raising children in the living
house."

⁴ Cp. Yuruk information that women used to live in the sweathouse, Kroeber, Handbook of the Indians of California, Bull. 78, Bur. Amer. Ethn., p. 74.

4. Pahú't pa'uhíppi kunkupé-k- (POUNDING UP THE TOBACCO STEMS)
teúrahiti'

Karixas, pakunihróvicaha:k pa'uhíppi', 'ikrivkírakt^{4a} akunvupakpákiir. Va: vura táya:n vura pakunvupakpakkíritti', karu va: vura pakunikteunkíritti pe'krivkírak. Karu há:ri 'ássak a:. Tcí'mite vúra patakunsá'nsip pa'uhíppi', patakunsá'nsi pa'uhíppi', takuni'tárànkūtì pe'krivkírak, 'áppap kun'axaytcákkicrihti pa'uhíppi', karu 'áppap yuhírmũ kunvupákpá'kti'. Tupitcasám-mahite pakunvupaksúrō'ti', tú-pitecas pakunvupaksúrō'ti'.

Páva: takunípvpákpá'kmara-ha:k 'ikrivkírak, xas 'á:k 'ahímpak takun'ě'θripa'^a, xas 'uhipi- 'ávahkam va: takuniyúruθθun⁵ patakuntáskū'nti', va: kunkupasuvaxráhahiti'. Pa'a:h kun'ě'θti 'ávahkam. Pa'áhupkam pakun- 'axaytcákkicrihti'. Púyava: paté'mfir pa'uhíppi', pavupakpákkapu', kárixas 'á:k takuníp- θā'nkiri, pá'a'^ah.⁵

Kárixas patakuníkteur, va: vura ká:n pe'krivkírak takunik-teúkiir, 'iknavaná'anammahate pakunikteúrarati'. Va: vur ó-θ-vũ'ytì 'uhipihikteúrar^{5a} pa'as. 'Iváxra pa'uhíppi', pusakrí'vhára. 'Icyánnihite vura takuníkyav, patakuníkteúraha'^ak. Púyava: paté'cyánnihitcha'^ak, xas takuníxuk. Xas tí'kmú'k takun-píktu'y'rar, xas takunkíccap táf-

Then when they want to use the stems, they cut them up on a disk seat.^{4a} Lots of times what they cut them up on and pound them up on is a disk seat. Sometimes they do it on a rock. They pick up a little bunch of the stems, they hold it down on the disk seat; they hold one end of the stems, and cut the other end off with a flint knife. They cut off a little at a time; they cut it off into little pieces.

When they finish cutting it up this way, they take a burning coal from the fire, then above the tobacco stems they move it all around, as they stoop down over it. They pack the fire on top of them. They hold it by the wood end [by the side that is not burning]. Then it gets hot, the tobacco stems, that have been cut up. Then they put the coal back in the fireplace.⁵

Then they pound it up, they pound it up on that same disk seat, with a little pestle. It is called tobacco stem pestle,^{5a} that rock. The stems are dry, they are not hard. They make it fine when they pound it. Then when it is fine they rub it between their hands. They brush it together with their hands, then they tie it up in a piece of

^{4a} For illustration of 'ikrivkíir, disk seats, see Pl. 11, c.

⁵ Cp. description of the same method used for drying flaked leaf tobacco preparatory to putting it into the pipesack. (See p. 180).

^{5a} For illustration of 'uhipihikteúrar, stem tobacco pestle, see Pl. 11, d.

firāpūhmũ^uk. Va₂ vura kite mũ kunkiccapti'. Xas takun-piccun'va. Va₂ vura kite kunip-pēnti 'uhippi'. Hā'ri va₂ 'ihē-raha kunīcānti', xās va₂ kunihē-rati'.

Pa'uhippi vūra kite pakunīkteūnti'. Va₂ 'u:m vūra pu'ikteūntiha pappiriē. Va₂ vūra kite pakunkupitti kunīkxūkti pappiriē tī-kmũ^uk.⁶

5. Pé·krívkiř

(THE DISK SEATS)

Pa'avansas 'u:mkun vura nik 'ikrívkiř kunikrívkiřitti'hvānik, 'ahup'ikrívkiřhanik vuřa, 'ahup vūrahanik pamukun'ikrívkiř. Hā'ri k^yaru vura pa'avansāxī-t-tītcās va₂ ká:n takunipk^yúntākīc. Pamukun'āffūpmũk sīrik^yūnīcās ta pe·krívkiř. Va₂ ká:n to·pkúntākīc pamukrívkiřak patuhērāha₂k pa'avansa'. Vur o·xúti': "Na₂ vūra 'a'váři," pate·krívkiřak 'up-kúntāki'criha^ak, patupihērā-hā^ak. 'Asiktáva₂n puva₂ kúntā-kūtiħàrà pa'avansa mukrívkiř.

Pamukun'ikrívvrā·m'māk⁷ va₂ ká:n 'u:m pe·krívkiř 'utā·yhiti', yó·ram 'īnnā^ak. Hā'ri vura 'īm takun'ē·ōrūpuk pe·krívkiř va₂ ká:n 'īm takunkúntak.⁸ Hā'ri va₂ ká:n 'ikrívkiřak 'a' 'avansa 'axītc tó·stā·ksip. Karu hā'ri va₂ takunīkteúnkiř pa'uhippi 'ikrívkiřak.

Pe·krívkiř 'u:m vūra pu'ihru·v-tiħap 'ikmahátera^am, va₂ vura kunihru·vti papatúmkir, va₂ vura kunikrívkiřitti pamukun'ikma-

buckskin. That is all they tie it up it in. Then they put it away. They just call it tobacco stems. Sometimes they mix it up with tobacco, to smoke.

The stems are all they pound. They never pound the leaves. All that they do is to crumple the leaves between their hands.

The men used to sit on disk seats, on wooden disk seats; their disk seats were of wood. Sometimes the boys sat on them, too. With their skins^{6a} the disk seats get to look shiny. A man sits on his disk seat when he takes a smoke. He thinks: "I am all it," when he sits up on the disk seat, when he takes a smoke. A woman does not sit on the man's disk seat.

It is the living house where there are lots of disk seats, in the yó·ram of the living house. sometimes they pack them outdoors, they sit on them outside. Sometimes a man [sits] on a disk seat and holds a child. And sometimes they pound up tobacco stems on the seats.

They never use disk seats in the sweathouse; what they use is pillows, what they use to sit on is their sweathouse pillows.

⁶ See p. 93.

^{6a} I. e., with their bare human skins, not referring to any skins worn.

⁷ Or Pe·krívvrā·m'māk.

⁸ Or takunikrívkiř.

haterampatúmkir. XáꞤs vura hití-
haꞤn takunikrírihié, karixas vaꞤ
káꞤn takunikrívkiř. HáꞤri kʷaru
vura vaꞤ káꞤn vura takunikrívkiř
pakunkupapatumkírahiti'. Karu
háꞤri 'fíric vura patakunikrí'eri',
kunteivípi'θva 'ikmaháteraꞤm 'fí-
ricàk. VaꞤ vura karixas 'aʔ kunik-
rí'erihti patakunihé'ér. VaꞤ vu-
ra kite kùnkùpittì pakun'úrùrim'-
va, 'ikmaháteraꞤm suʔ. HáꞤri
vaꞤ kuníppēntì papatúmkir 'ik-
mahateram'ikrívkiř. VaꞤ kuníp-
pēntì 'ikmaháterampatúmkir ka-
ru 'ikmahateram'ikrívkiř.

Kuna vura 'áꞤpūnìte pakun-
'áꞤrārahiti pa'asiktávāꞤnsà', pu-
rafáꞤt vúra 'ikrivkírìttìhaꞤ, taprá-
ra vura kite kunikrivkírìttìhànik
pa'asiktávāꞤnsà'. VaꞤ vura káꞤri-
xas 'aʔvári kunirukúntā'kù'u, pa-
'asiktávāꞤnsà', pasipnúkkaꞤm kun-
víktiha'ak. HáꞤri karu vura
vura 'aʔ kunihyári, pateim up-
θíθθē'càhà'ak.

6. Pa'uhipihikteúřar

HáꞤri pakunxútihaꞤ kirítta'ay,
'ikrávaramũ'k takunikteúř. VaꞤ
kumá'íi paká'kkum túꞤppiteas
pe'krávar. Páy kʷó'sàmìtcàs pe-
krávar ká'kkum. 'Uhipih'ikteúř-
rar vaꞤ pó'θvũ'ytì', 'iknamana-
tunvé'etē. 'Ikriřkířak 'aʔ takun-
θí'vtak pa'uhíppi'. Xas yu-
hířimmũ'k takunikpákpa'. Xas
'ikteuraramũ'k takunikteúř. VaꞤ
'uꞤm vúra xúꞤn pu'ikrávaratihap
pe'kteuraramũ'k, 'ukē'mimicahe'c
paxún, 'ũ'xhē'c. VaꞤ vura kite
kumá'íi kuníhřũ'vtì pa'uhíppi
kunikteúřarati'. 'Imxaθakkē'c, m,
pa'ás, pa'uhíppi takunikteúra-

Most of the time they tip them
over on one side to sit on.
And sometimes they sit down
on them just as they use them
for pillows. And sometimes it is
the floor that they sit on; they
sit around in the sweat-house
on the floor. That is the only
time they sit up whenever they
smoke. The way they do is to
lie around, when they are in
the sweat-house. Sometimes they
call the pillow the sweat-house's
seat. They call it the sweat-
house's pillow and the sweat-
house's seat.

But the women just sit low;
they do not use any kind of
seat. The tule petate was all
that they used to sit on. The
only time the women sit on a
high place is when they are
weaving a big storage basket.
Sometimes they even stand up
when they are finishing it.

(THE TOBACCO STEM PESTLES)

Sometimes when they want
[to make] lots, they pound them
with a pestle. That's what they
have some small pestles for.
Some pestles are only this size
[gesture at length of finger].
'Uhipih'ikteúřar those little
pestles are called. They put the
tobacco stems on a disk seat.
Then they cut them up with a
flint knife. Then with a little
pestle they pound them. They
never pound acorns with that
pestle, it would poison the acorns,
it would taste bad. That's all
they use it for, to pound tobacco

raha'ak, xára vura 'ó·mxā·θi'. stems with. It smells strong,
 Yó·ram vùrà 'à? takunípθā·ntāk. that rock does, when they pound
 the tobacco stems [with it], it
 smells strong for a long time.
 They keep it up in the yó·ram.

An old tobacco stem pestle obtained from Yas,^{8a} which formerly belonged to his father, is of smooth textured gray stone, 7 inches long, 1¹⁵/₁₆ inches diameter at butt, 1⁵/₈ inches diameter at top. The top is slightly concave. There is a decoration consisting of two parallel incised grooves ³/₁₆-inch apart spiraling downward in anticlockwise direction, circling about the pestle 7 times. A single incised line starts at the top and spirals down irregularly in the space between the double lines, ending after it circles the pestle twice.

Yas stated that a pestle with such decoration is never used by women. It is called 'ihē·raha'uhipihñkteú·rar, or 'ihē·raha'uhipihñk·navaná'anammahatc.

Of the design Yas said: 'Uvuxiθk^yurihvapaθravurúkkunihvahiti',⁹ it is incised spiraling downward. From 'uvuxiθk^yúrihvà', it is incised, e. g., as some big money dentalia are. Or more carelessly, leaving out the idea of spiraling: 'Usássippāθúkvà pe·kteú·rar, 'utáxxitepā·θahiti', the pestle has a line going around it, it is incised around. Also 'uθímyā·kkūrihvà', lines it is filed in; 'uθímyó·nnī·hvà', it is filed in running downward.

Yas volunteered of the pestle: 'Ikkariyā·hiv ve·kteú·rarahañik, it is a [tobacco stem] pounder of the time of the Ikkareyavs.

7. Pahú·t Pihnē·ffite po·kyā·n'nik, (HOW COYOTE ORDAINED THAT A
 pa'ávansa 'u·m pu'ikrá·mtihē· MAN SHALL NOT POUND WITH
 càrà 'ikrávārāmū^uk AN ACORN PESTLE)

Pihnē·ffite múpá·ppuhanik: It was Coyote's saying: "It is
 "Asiktáva·n 'u·m pó·krā·mti· woman who is going to pound
 hē'·c." Kuntcú·phina·tihanik 'ik· [with a pestle]. They were talk-
 mahátera'·m hú·t 'ata Payá·s'ára ing over in the sweathouse what
 kunkupítthi'·c, fá·t 'ata pakun· Humans are going to do, what
 'ámthi'·c. Kó·vúra panu'á·mti they are going to use as food.
 kó·vúra Pe·kxaré·yav va· muku· Everything that we eat, all of it
 nipá·pūhāñik, Yá·s'ára va· páy the Ikkareyavs said Human will
 kun'á·mti'·c. Xas kunipítthi· eat. Then they were saying:
 hañik: "Kuníkrā·mti'·c paxxū·n "They will be pounding up acorns,

^{8a} For illustration of this pestle see Pl. 11, d.

⁹ Or 'utaxitck^yurihvapaθravurúkkunihvahiti'. Ct. 'upvapiró·ppí·θ·vuti' pa'íppa', 'a? upvo·rurá·nnāti', he (a goatsucker) spirals up the tree.

Yá:s'ára paxxú:n kuníkrā'mtì-
hè'e." Xas yíθθ 'uppî:p: "Hú't
'ukuphé:c xá'tik 'ávans
ó'krā.mí'?" Xas Pihnē'ffite 'up-
pî:p: "Pú'hāra, 'ávansa 'u:m vura
vá'ram 'uhyássùrō'vic 'iθvá'y-
k'am. Vá'ram 'uhyássùrō'vic. Va:
'u:m paxxí:tc 'ukyá'ratihē'e.
Huk ó'ypā'ymē'e? Xáy 'upí-k-
k'úna'a. Xá'tik 'asiktáva:n 'u:m
vúr úkrā'mtì'. 'Asiktáva:n 'u:m
puhú:n vúra kupáppí'kk'ūnà'hè-
càrà. 'Ávansa 'u:m vur 'u'áppim-
tihe:c papáttàsāràhà', 'u'ákkùn-
vūtihe'e, 'u'ahavick'á'nvūtihe:c
karu vura 'ám'ma. 'A:s va'á-
vaha yítteā:tc 'uky'áttihe:c pát-
tàsāràhà'?"

Humans will be pounding up
acorns." Then one said: "Why
can not a man be doing it, be
pounding?" Then Coyote said:
"No; a man will have something
long sticking off in front. It
will be sticking off long. He will
make a child with that. Where is
he going to turn it to [to get it
out of the way]? He might hit it.
Let it be a woman that will pound.
A woman in no way can hit her-
self. A man will be looking
around for something to eat along
with acorns; he will be hunting;
he will be fishing for salmon, too.
He will be getting together river
food to eat along with the acorn
soup."

VII. Pakumémus pehērahás-
sa'an pakóꞤ 'ikpíhan karu vúra

(COLOR AND STRENGTH OF LEAF
TOBACCO)

1. Pahút umússahiti pehērahás-
sa'an

(COLOR OF LEAF TOBACCO)

Pakaríxī'thā'ak vaꞤ kári paku-
níctū'ktì'. PamusanímvaꞤ vaꞤ
káru vura há'ri kunictúksā'ntì'.
Pe'hērahaxítsa'an vaꞤ kítc kúnie
pakunxúti kīrih.

When the leaves are green yet
they pick them. Its yellowing
leaves also they sometimes pick
with the others. But the green
tobacco leaves are those they
want.

Pe'hēraha patakunsuváxra-
há'ak, kunic tappíhàhsà'. Xá's
kunic vura 'ikxáramkunic kunic
kumappíric. Pamússa'n 'uꞤm
vura pírick'unic, su' sá'nnak
'á'nkúnie 'usasíppī'θvā' vaꞤ 'uꞤm
kunic váttavkuñic. VaꞤ vúr
ukupe·vaxráhàhìtì'. VaꞤ kári
tasanímváyk'ūñic paxára to'tá-y-
hītìhà'ak. Há'ri vura xár utá-y-
hītì', há'ri kuyrakhárinay 'utá-y-
hītì', pattaꞤ takunikyá'ha'ak.

When they dry the tobacco it
gets stiff as it were. Then it is
pretty near dark green color.
The leaf is green, inside the leaf
stringlike it runs along, that is
lighter colored [than the leaf].¹
It dries that way. The longer
they keep it the yellower it gets.
Sometimes they keep it a long
time, sometimes three years they
keep it, if they make lots.

2. PakóꞤ 'ikpíhan pehēraha'

(HOW TOBACCO IS STRONG)

Pe'kpíhanha'ak, pehēraha ta-
kunpîp: "Ákkať,² 'ákkat pux-
x'ite pehēraha'." "Ikpíhan,
'ákkat," vaꞤ mit vura kite 'áxxa-
kí'tc pateú'pha kuníhrū'vtìhàť,
pámitva kunihératìhàť. Púmit
'ipítìhaphat 'ú'ux. Púmit 'ipít-
tìhaphat 'ú'ákkattì'. Kúna vura
paffá't 'amakkém takunpakát-
káttaha'ak, pakúnie xú'n puva-
yávaha'ak, takunpîp: "'Ú'ux,
'u'ákkattì'."

When tobacco is strong they
say: "It is strong-tasting, the to-
bacco is very strong-tasting." "It
is strong, it has a bad taste,"
were the only two words they
said. They never used to say
'ú'ux. But when they taste any-
thing unsavory, like acorn soup
that is not [leached] good yet,
they say: "'Ú'ux 'u'ákkattì'."

¹ Referring to the veins being lighter colored than the body of
the leaf.

² 'Ákkať is also used of strong coffee, etc. It is the stem of the
verb 'ákkat, to taste intr. used as an interjection.

Há·ri va· kunipítti': "Pehé·rah e·kpíhanha'^ak 'íimk^yakíhéh·raha'^a, mahítnihateímtéáxxahaha' 'úmkū·kkūti', mahítnihateímtéáxxahaha' 'úmkū·kkūti pehē·raha'úhθa'^am."

Pehē·rahasantírihcaha'^ak, pa·kari θúkkìnkūnicasha'^ak, viri kunipítti': "Va· yē·pca', 'ipútri·k ve·héh·raha', va· yē·pca', santí·rihca'."

Sometimes they say when tobacco is strong: "It is morning sun slope tobacco, the morning sun has shined on it, the morning sun has shined on that tobacco garden."

When they are broad tobacco leaves, when they are green ones, then they say: "They are good ones, it is shady place tobacco, they are good ones, they are broad leaves."

VIII. Pahút pakunkupa'iccun-
vahiti pehé'raha'

(HOW THEY STORE TOBACCO)

1. Pahút ukupatá'yahiti
'í'nná'k

(HOW IT IS KEPT IN THE LIVING
HOUSE)

Kárixas 'í'nná'k takunmáhyan
'uhsípnū'kkām.¹ Yó'ram 'à' takun-
tákkarañi. Va' 'u'm su?
'uváxrā'htihē'e. Pamuxúppar
'utarupramtcákkierihva vastá-
rānmū'k. Va' 'u'm pússu?
'ikré'mya 'ú'mmúti'hàrà, sákriv
'utárùprāvāhiti'. Há'ri táffirāpū
'ávahkam takun'í'xō'rañiv, sip-
nuk'ávahkam, va' 'u'm vúra
su? 'uváxrā'htihē'e, va' 'u'm
púpasxáypé'ceañi su?.

Vúra ník 'uváxrā'htí', kuna vura
puv^waxnaháyā'tchīti'hàrà, puváx-
rā'htihàrà pūxx^wite. 'Uváxrā'htí
vúra ník patakunmáhya'n su?,
'íffuθ patakunpím'm^vus. Yané'k-
va tupásxā'ypà'. Vúra pu'á'yi-
hap puxutihap 'uvaxnahinnúve'e.
Va' kumá'í'i pakuníctū'ktí pākā-
rīxī'thā'k, va' 'um vura puvax-
nāhinnū'tihàrà. Kunipítti pakú-
nic 'axvāhahiti 'ávahkam va'
kumá'í'i pavura hiti'hā'n kunie
'ásxa'ay. Va' vúra kítc kun'áy'ti
xáy 'úpasxa'ay. Va' kumá'í'i
kuní'x'ō'rarimti va's pasípnū'k.

Pu'ásxay'ikyā'tti'hāp pehé'ra-
ha', pá'ū'mkūn kunkupítti pa'ap-
xantinnihitc'ávansas, 'a's kun-
ñi-vúrukti pamukunñihē'raha'.

Vura pe-thā'n 'ihē'raha takun-
máhyā'n naravaha'ak fá't vúra'va,

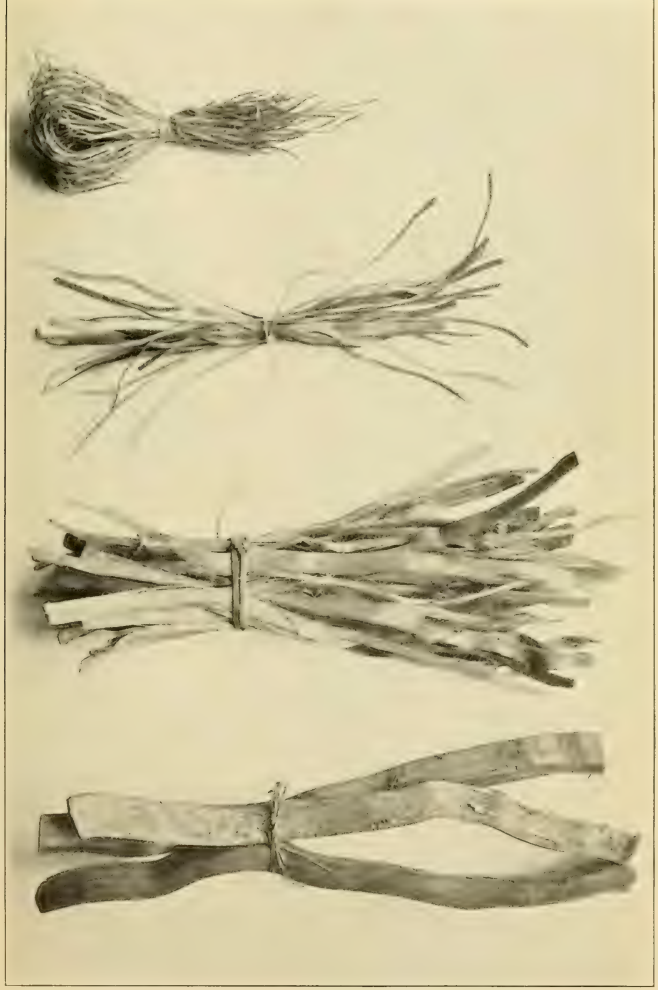
Then they put it into a tobacco
storage basket in the living house.
They hang it [the basket] above
the yó'ram. It will be drying in
there [in the basket]. Its cover is
laced down with buckskin thongs.
So the air will not get to it, it
must be laced down tightly. They
put a buckskin over it, over the
basket, so it will be dry inside, so
it will not be damp inside.

It gets dry, but it does not get
too dry, it does not get very dry.
It is dry when they put it in [in
the storage basket]; when they
look at it again it is damp. They
are never afraid it will get too dry.
That is what they pick it [the
leaves] while still green for, so it
never will get too dry. They say
that because it is pitchy outside
is why it is always dampish. The
only thing they are afraid of is
that it will get too damp. That
is why they cover the basket with
a deerskin.

They never dampen tobacco as
the white men do, who put water
on their tobacco.

If they put tobacco in anything
once, they do not use it for any-

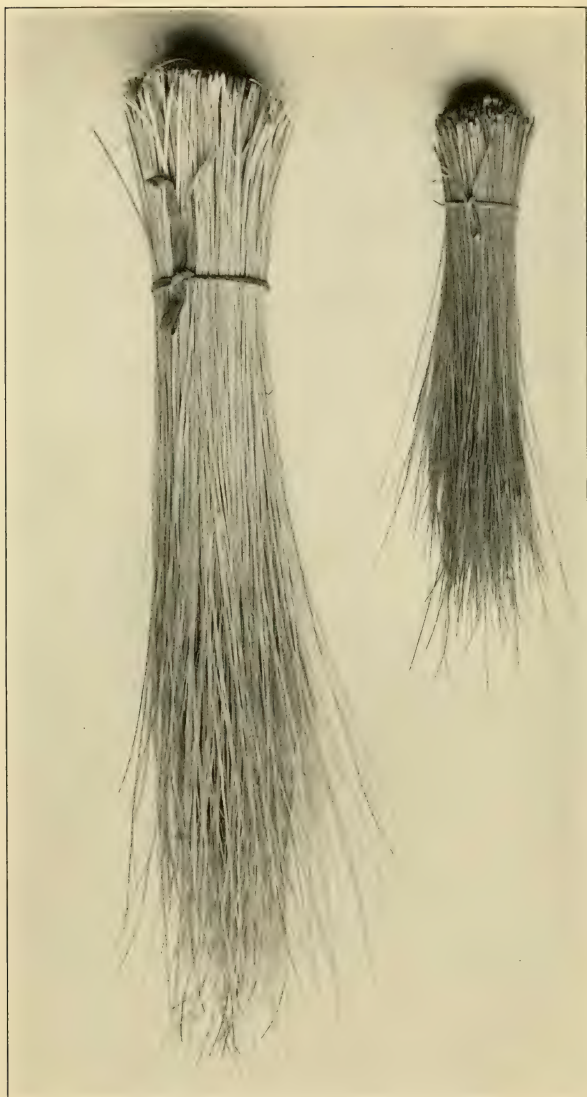
¹ For description of the tobacco storage baskets see pp. 103-126;
for description of the upriver hat storage basket see pp. 127-131.



a *b* *c* *d*

ROOTS OF JEFFERY PINE FOR BASKETRY

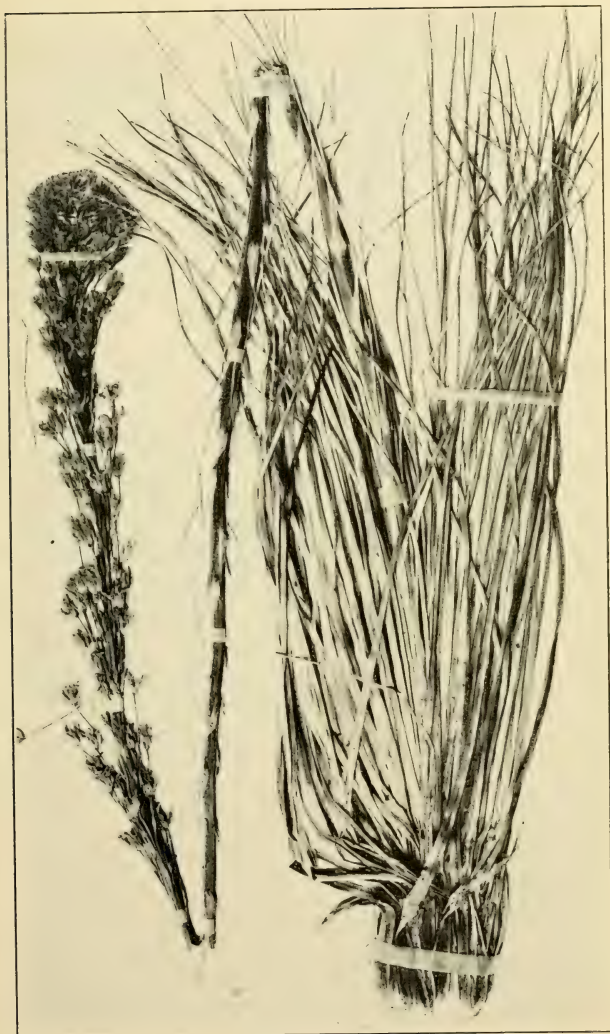
a, first splitting; *b*, second splitting; *c*, third splitting; *d*, strands prepared ready for weaving.



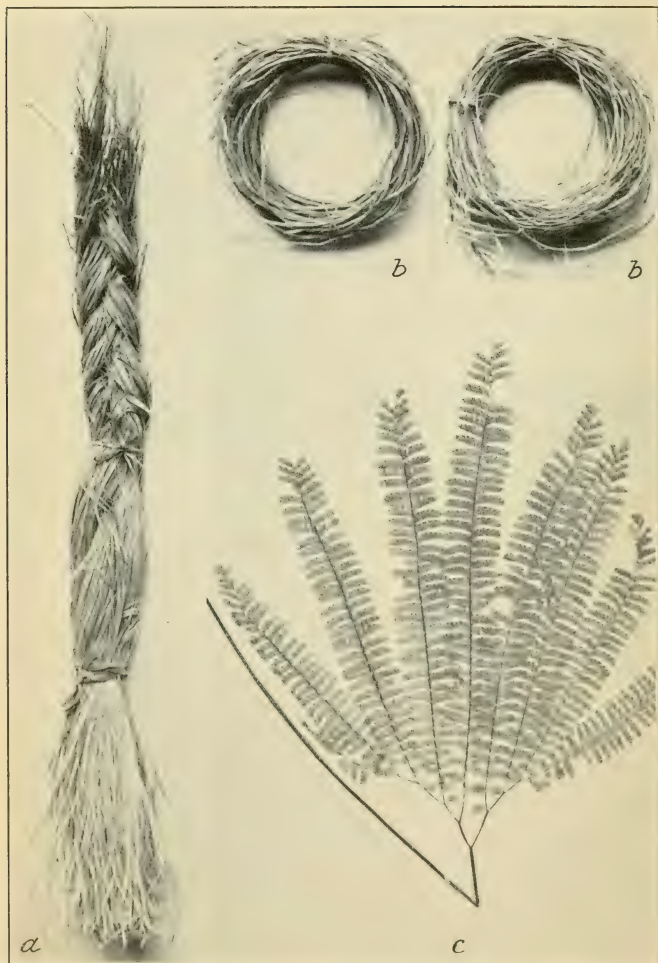
a *b*

CALIFORNIA HAZEL STICKS FOR BASKETRY

a, The ordinary hazel sticks; *b*, hazel stick tips salvaged from finished baskets, used for weaving small baskets.



BEAR LILY PLANT



a, Braid of Bear Lily leaves, prepared for sale or storage; *b*, coils of Bear Lily strands prepared for weaving overlay; *c*, maidenhair leaf

vura puffá't káru vura kumá'i'i thing any more. The thing
pihrúvtíhap. 'Imxaθakké'm. stinks.

Patakunñiccunva kó-vúra yíθ- They put it away all in differ-
θukánva pa'uhíppi karu yíθθuk, ent places, the leaves in one place,
karu pehé-rahá yíθθuk, karu and the seeds in another place.
pa'úhic yíθθuk.

2. Pa'uhsípnu'uk

(THE TOBACCO BASKET)

Most people do not know that the principal material that builds a Karuk basket is lumber. It is the shreds of the roots of the Jeffrey Pine (*Pinus ponderosa* Dougl. var. *jeffreyi* Vasey) that weave the basket, holding the foundation sticks together, faced in places with more delicate strands, white, black, or red, to produce the decoration. The process is a simple 2-strand twining, varied occasionally with 3-strand twining where strength is needed. The name of the pine-root strands is sárum. (See Pl. 13.)

The foundation consists usually of carefully chosen shoots of the California hazel (*Corylus rostrata* Ait. var. *californica*), gathered the second year after burning the brush at the place where it grows.² The hazel sticks are called sárip. (See Pl. 14.)

The white overlay which the Indians call "white" is done with strands prepared from the leaves of the Bear Lily (*Xerophyllum tenax* [Pursh] Nutt), called panyúrar. (See Pls. 15; 16 a, b.)

The black overlay is the prepared stalks of the Maidenhair fern (*Adiantum pedatum* L.), called 'iknitápkir. (See Pls. 16, c; 17.)

The red overlay, which is not used in the tobacco basket the making of which is here described, is the filament of the stem of the Chain Fern (*Woodwardia radicans* Sm.), which has been dyed by wetting it with spittle that has been reddened by chewing the bark of White Alder (*Alnus rhombifolia* Nutt.).

Pe'hē-rahásipnu:k va vura They make a tobacco basket
kunkupavíkk'ahití pasipnú:kkiθ like they do a money basket.
kunkupavíkk'ahití'. Pasipnú:k- In the money basket are kept
kíθak 'u:m 'axrúh 'u'ururá-m- money purses and woodpecker
níhvà', 'imθáttap karu vur rolls, all kinds of their best things.
'u'ururá-mníhvà', pavúra kô. They put big patterns on the
kúma'u:p pamukun'upíccí'pca'. money basket. Sometimes they
Va: 'u:m 'ikxurik'ákka:m kuni- cover a money basket with a
kyá'tti pasipnú:kkiθ. Há'ri vura small pack basket.
'atikinvá'anammahatc 'uθxúp-
parahití pasipnú:kkiθ.

² See pp. 63-64.

Kúna 'u₂m pehērahasípnu₂k vura 'u₂m pu'ikxurik³ákka₂m 'ikyá'ttìhàp, kunxúriphiti vúra kite karu kunkuteitevássihiti'³. Kunxúriphiti sárum xákka₂n karu panyú₂ar, karu há₂r ikritápkir, há₂ri "yumá₂ré₂kritápkir."⁴ 'Uxúriphahiti vúra kite, pehērahasípnu^uk, kar 'ukuteitevássihahiti' Va₂ vúra kite kunkupé₂kxurik^ahiti pehērasípnu^uk. Vúra na₂ puvanámma 'ihērahasípnu₂k 'ikxurik^aákka^am.

But they do not put big patterns on the tobacco basket. They just vertical bar it and diagonal bar it. It is patterned with pine roots together with Bear Lily, or with Maidenhair stems, with "dead people's Maidenhair stems." A tobacco basket has vertical bar Bear Lily pattern, or a diagonal bar one. That is the way they make a tobacco basket. I never saw a fancy-patterned tobacco basket.

A. Pahú₂t yiθθúva 'uθvúy₂ttì₂hva pamuevitáva pasípnu^uk

(NAMES OF THE DIFFERENT PARTS OF THE BASKET)

Sipnuk²íppañ, the top of the basket.

Sipnuk²ípanní¹te, the rim.

Sipnuk²ápma^an,⁵ the mouth of the basket, the aperture. Sipnuk²ápmā₂n'nak, in the mouth of the basket.

Sipnúk²ā₂tcip,⁶ the sides of the basket.

Sipnuk²áffiv, the bottom of the basket.

Sipnuk²afiví¹te, the base, where the basket is started.

Paká₂n to₂pváram^ani, where the sides start upward.

Sipnúk²ī¹te, the body of the basket, used of the central part of the basket in contradistinction to the top and the bottom; also the surface of the basket. Sipnúk²ī₂ceak, on the body or surface of the basket.

Sipnuk²ávahkam, sipnuk²ávahkamkam, the outside of the basket.

Sipnuksú₂kam, sipnuksú₂kamkam, sipnú₂kkan su₂, the inside of the basket.

Sipnuk²īθxúppar, the cover of the basket.

Sipnuktaruprávar, the tie-thong of the basket.

B. Mitva pakumapihihní₂tteitcas pa'uh₂sípnu₂k kuntá₂rahitiha₂.

(WHAT OLD MEN HAD TOBACCO BASKETS)

In practically every house in the old times there was to be seen hanging one or more of the tobacco storage baskets. Imk^anavan remembers distinctly the tobacco baskets of the following Indians of the older generation.

³ Or kuntei₂ptei₂phíkk^aō₂ttì^a.

⁴ The last two words are added in fun, to point out the fact that Maidenhair fern was sometimes called dead people's Maidenhair fern.

⁵ Sipnuk²ápmánti¹m, the lips of the basket, would not be used.

⁶ Sipnúkti¹m would hardly be used.

Near Hickox's place

Yurihʔikkič, no mg., Tintin's father, at 'Akvattí'v, at George Leary's place upriver from Hickox's.

'Asamúxxav, no mg., Hackett's father, at 'Ynúttákate, just upriver of Hickox's place, downslope from Snappy's place.

At Katimin

'Íttearay, no mg., at Katimin.

Tamcírík, no mg., at Mǎ'rhin'va, site of Fritz Hanson's store, at Katimin.

'Afkuhá'anammahatc, mg. roots of some unidentified plant sp., at Yuhxavramníhak, at Katimin.

'Ararátteuý, slim person, Old Henry, at 'Astám'mite, at Katimin.

At Ishipishrihak

'Āpsu"n, mg. snake. Old Snake, at Ticerámʔā'tciṗ, site of Abner's house at Ishipishrihak.

Simyá'ate, no mg., at Ticerámʔā'tciṗ, at Ishipishrihak.

Xutnássak, name of a bird sp., at Yunuktí'm'mite, at site of Fritz Hanson's house at Ishipishrihak.

At Yutimin

Ye'fippa'an, no mg., Ike's father, at 'Asánaꞑmkārak, at Yutimin Falls.

At Amekyaram

Sána'as, Yas's paternal grandfather, at Amekyaram.

Nú·kaṣ, no mg., at 'Asámma'm, at Amekyaram.

'Ítí·v'raṡ, mg. invisible, at 'Asámma'm, at Amekyaram.

'Āhup ṡim'ússahitíhaṡ, mg. looks like wood, at 'Ahtuycúnnukič, at Amekyaram.

Paxvanípnihitc, mg. little bush of the kind locally called "wild plum," Amekyaram Jim, at Amekyaram.

Near Orleans

'Asó'so'o, no mg., at Káttiphírak, Old Ruben's place, near Orleans.

Vakiráýav, mg. gets there good, Old Ruben, at Káttiphírak, near Orleans.

'Atráxxipuṡ, mg. having no arm (his arm was cut off at the sawmill formerly at the mouth of Perch Creek), at Taxaṡúfkára, the flat upstream of the mouth of Perch Creek.

'Iktú'kkíricuṣ, no mg., Sandy Bar Bob's father, at Ticánni'k, Camp Creek.

Vurân, hooker with a stick, Sandy Bar Bob's paternal uncle, at Ticánni'k, Camp Creek.

Hutchutkássař, mg. having his hair like a nest, Sandy Bar Bob, at Kasánnukitc, Sandy Bar.

At Redcap

'Ítexu'utc, no mg., at Vúppař, at the mouth of Redcap Creek.

- C. Pahút payé'm 'u:m vúra yiθ (HOW NOW THEY ARE MAKING
takunkupé'kyá'hiti pa'uhsip- TOBACCO BASKETS DIFFERENT)
nu'uk

Payváhe:m sárip vura ká:kum
kunvikk'arati', saripmúrax vífa,
kunipítti 'ihē'rahasípnu'uk. Kun-
xúti kiri kinikváric. Púva: vura
'u:m pi'ép vavíkk'ahara.

Nowadays some people weave
hazel sticks, just nothing but
hazel sticks; they say it is a to-
bacco basket. They just want
to sell it. It is not an old style
weave.

- D. Pa'uhsipnukñiθxúppař, pahút (THE TOBACCO BASKET COVER;
ká:kum yiθúva kumé'kyav HOW TOBACCO BASKET COVERS
pa'uhsipnukñiθxúppař ARE VARIOUSLY MADE)

Ká:kum tiníhyā'ttcās pe-θ-
xúppař, karu ká:kum 'afivyít-
teihsa' 'atikinvatunvé'tc 'úθvū'y-
ytí', 'uhsipnukñiθxúppař. Karu
ká:kum múnnukite kuñic, kunic
múnnukitc. 'Ávahkam vura
kunic kite 'uθi'vtákku'u, múru
kunic po'teí'vtako'otc.⁷ Va: vura
kunic kunkupé'θxúppahiti kipa
vura murukmũk takuniθxúp-
paha:k sipnúkkā'm'māk.

Some of the covers are kind of
flat ones, and some with sharp
top, which are called little pack-
basket tobacco basket covers.
And some are like a little plate
basket. The plate basket rests
on top, is just on there.⁷ They
cover it in the same way that
they cover a big storage basket
with a plate basket.

- E. Pahút kunkupe'θxúppahitiha- (HOW THEY USED TO USE BUCK-
nik pa'uhsípnu:k táffirāpùhmũ'k SKIN AS A COVER FOR A TOBACCO
BASKET)

Hā'ri pe'θxuparí'ppùxhà'ak, táf-
firapu 'ávaahkam 'uθxúppārāhiti'.

Sometimes if it [a tobacco
basket] has no cover, they cover
a piece of buckskin over it.

⁷ Mg. that it does not fit over top of the sides of the basket but just rests on top of the mouth.

F. Pahút kunkupé·krū·ppaθahi-
tihanik táfirapu pa'uhsip-
nuk'íppankam.

(HOW THEY USED TO SEW BUCK-
SKIN ON TOP OF A TOBACCO
BASKET)

Há·ri sipnuk'íppankam táf-
firāpu 'úkrū·ppāθahiti'. Pú·vic
kunic 'ukyá·hahiti pa'uhsípnu'^{uk}.
'Á·kam tafirapuhpú·vic, 'áffiv-
kam 'u·m sípnu'^{uk}. 'Íppankam
'úkrū·pkāhiti pamukíccapař.

Sometimes a piece of buckskin
is sewed around on top of the
basket. The tobacco basket is
made like a sack. The top is a
buckskin sack, the bottom is a
basket. At the top its tiestring
is sewed on.

G. Pahút kunkupavíkk'ahiti pa'uhsípnu'^{uk}

(WEAVING A TOBACCO BASKET)

The Karuk-Yuruk-Hupa type of basketry is described by Goddard ⁸
and by Kroeber,⁹ but a detailed account, in Indian, of the making
of one of these baskets is here presented for the first time. This
account was dictated by Imk'anvan as a tobacco basket was
actually made, from the time the warp sticks were first held together
to the tying on of the finished cover, and so is doubly valuable,
since mistakes and misunderstandings were avoided. The basket
which was made is shown in its finished stage in Plate 25, *a*, and in
its making in Plates 18 to 24, inclusive. The texts here included form
part of a large group of texts covering completely the subject of
the basketry of these tribes.

a. Pahút kunkupa'áffē·hiti pa'uh-
sípnu'^{uk}, pahút kunkupatáyí·θ-
hahiti'

(HOW THEY START THE TOBACCO
BASKET, HOW THEY LASH THE
BASE)

Plates 18 to 22, inclusive, illustrate the method of starting the to-
bacco basket, the lettering in the plates corresponding to the letters
heading the sections below.

A

A

'Áxxak taniphí·c picé·te pas-
sárip, xákkarari k'ú·k 'u'íkk'ù-

I put together two hazel sticks
with their tips pointing in oppo-

⁸ Goddard, Pliny Earle, *Life and Culture of the Hupa*, University
of California Publications in American Archeology and Ethnology,
vol. 1, no. 1, Berkeley, Sept. 1903, pp. 38-48.

⁹ Kroeber, A. L., *Basket Designs of the Indians of Northwestern
California*, op. cit., vol. 2, no. 4, June 1904, pp. 105-164.

vūti',¹⁰ va: kunkupa'affe·hiti'.
 Xas kúku:m 'áxxak tanipí·caí,
 va: vúr ukupitti', va: vur úpθā·n-
 tūnvūti kúku:m, kúku:m vura
 va: xákkarari k'yú:k 'u'ipánhi-
 vuti'.¹¹ Kúku:m vura va: tani-
 k'yupe·phí·crihaha', pí:θ tu'árihié.
 Sákri:v ni'axaytcakkicrihti', xay
 'upiccánnā·n'vā. Kúttutukam ni-
 'axaytcákkicrihti'.

B

Xas pí:θ k'yúku:m tanipaphít-
 tak 'ávahkam, 'u'íkk'yú·kārāti', va:
 vura 'ukupa'ík'yuppi'·θvahiti' pap-
 pī·θ, yíθu kú: kun'íkk'yūvūti'.
 'Ávahkam pí:θ takun'íkk'yukaí.
 Karixas takuyrakíní·vki: passárip,
 xas ik yá:s teími passarum nina-
 kavará·víc. Sú'kamhe:c pí:θ
 k'yaru 'ávahkam pí:θhe'·ec passárip.
 Xas pí:θ 'ávahkam taniphíttak,
 k'yaru súrukam pí·θ.

Va: kó· 'ipeú·nkinitcas kunik-
 yá·tti', pakó· 'áfihe'·ec.¹² Pa-
 kunxutiha:k ní·namitche:c pasíp-
 nu'mk, 'ipeú·nkinitcas va: 'u:m
 kunikyá·tti pasarip'áfi·v. Va:
 ká:n vá·ramas kun'í·kk'yuti', pa-
 tuθivfiripk'yú·rivaha'ak, púva: 'u:m
 'a' 'ivyihura·tiha:p pe·peú·nkini-

site directions, they start a basket
 that way. Then I put two more
 together in the same way, they
 lie together again, again the
 tips are pointing outward to
 both sides. I put them together
 again in the same way, then
 there will be four. I hold them
 tight, so they will not get mixed.
 I hold them in my left hand. [See
 Pl. 18.]

B

Then I put four more on top
 of these, crosswise, these four
 lying together in the same way,
 running different directions.
 They put four crosswise on top.
 Then there are already eight,
 then I am going to put the
 pine roots over them. Four
 will be inside [the basket], and
 outside [the basket] there will be
 four. I put four on top and
 four underneath.

According as they make them
 short [referring to the overlap-
 ping], so will the bottom be.
 When they want to make a
 small storage basket, they make
 the hazel-stick bottom short ones.
 They splice long sticks in there,
 where they [the butt ends of

¹⁰ Lit. they have their heads, i. e., their tips in the case of hazel sticks, pointed in a certain direction. Cp. húka kun'íkk'yūvūti', which way are their heads pointed?, e. g., asked as one enters a strange house in the dark where Indians are sleeping on the floor at the time of the New Year ceremony, for fear one might step on somebody's head.

¹¹ Or 'u'íkk'yūvūti', the two verbs are used as synonyms.

¹² The overlapped section of the 8 sticks is usually considerably smaller than the bottom of the basket.

teas pa'áffiv.
'afivkiř.¹³

Kuníppēntì

the overlapped sticks] come to an end, the short ones never run up [the side of the basket]. They call them [the overlapped sticks of the bottom] affivkiř. [See Pl. 18.]

C

Va: pícci:p niynakaváratti
papí:θ passárip va: po'sú'kam-
he:c passípnu^{uk}.

Tanítáyí-θha' ¹⁴ 'ā'ssak tani-
púθθar passárum pasarum'íxxa-
xapu'. 'í'k^ʷam po-'á'shítiha'^{ak},
va: ká:n tanipúθθar. 'í'nná:k
'ássipak 'a's niθírínāti', tē'm-
yáteva 'a's nipí'vúrukti pavik.
Xas yíθθa tani'ú'ssip. Pava-
ramé'ci:p passárum va: tani-
táyav.

Kíxxumnípa:kam passárip va:
ká:n tani'aramsí'prin pataniyna-
kavára'^a. Tívap kú:k tani'íc-
cipma passárum.

D

Pí:θsú'kam 'u'áhō'ti', pí:θ
passárip kó'vúra tanicřkk^ʷasřar.
Karixas kú'ku:m tívap kú:k ta-
nipíccipma' 'ávahkamkař.

C

First I lash together the four sticks that are going to be on the inside of the basket.

I lash the base. I soak the pineroots, the pineroot shreds, in water. I soak them outdoors at the spring. I have water in the house in a bowl basket. I put water on them every once in a while. Then I pick one up. I choose a good long one.

I start lashing at a corner between the hazel sticks. I run the pineroot strand across diagonally. [See Pl. 19.]

D

Then it runs underneath four, I take in all four hazel sticks. Then I run it diagonally across again on top. [See Pl. 19.]

¹³ Special term for the area of overlapped hazel sticks at the bottom of a basket, lit. what they make the bottom on. E. g., somebody asks where my hazel sticks are, and I answer: ta'íp va: ni'afivkířat, I already started to make the bottom on them. Ct. ta'íp va: ni'áffiv, I already started the bottom of a basket. 'Afivkiř is synonymous with sarip'áffiv, hazel stick bottom.

¹⁴ Lit. I make a cacomite, *Brodiaea capitata* Benth. Why this term is applied to the act of lashing the base of a basket together is not known; possibly the result looks like a cacomite bulb.

E

Yí00a passárip, papiccí'te kumassárip taniynákka'r.¹⁵ Papi-ci'tesárip kumá'ã'tcip va; taní-yũ'nnupri'.

F

Xas kúttutúkam kú'k tanipí-yũ'n'ma.¹⁶ Karixas 'i0yú'kkúkam kú'k tanipíccipma passárum. Papi-ci'tesárip muppí'mate¹⁷ va; ká'n taníyũ'nnūpri'.¹⁸

G

Karixas tani'ũ'v'rin. Karixas tívap¹⁹ kú'k tani'ũ'v. Pa'ifu0sa-rippí'mate va; ká'n taníyũ'n-kūri.

H

Xas tanipũ'v'rin k'ú'kku'um. Xas kú'kku'm 'i0yú'k tani'íccip-k'ar,²⁰ tanipíynákka'r kú'kku'um.

I

Xas kú'kku'm tani'ũ'v'rin. Xas tívap tani'íccipma'. Xas taníyũ'nkuri kuyrakansarippí'm'mate.

E

Then I run it around one stick, the first stick. I put it through between the first and the second sticks. [See Pl. 19.]

F

Then I turn it [a quarter turn] to the left. Then I run the pineroot strand straight across. I put it through between the first and the second sticks. [See Pl. 19.]

G

Then I turn it over. Then I put it across diagonally. I insert it between the second and third sticks. [See Pl. 19.]

H

Then I turn it over again. Then I run it straight across again, I run it around [through] again. [See Pl. 19.]

I

Then I turn it over again. Then I run it diagonally across, then I insert it between the third and the fourth sticks. [See Pl. 20.]

¹⁵ Or tani'ũ'v'ra0, I pass it under.

¹⁶ Or tu'íccipk'ar, it runs across.

¹⁷ Lit. next to the first stick.

¹⁸ Or vo'kupa'áhō'ti', it runs.

¹⁹ Here used to indicate not from corner diagonally to corner, as it has previously been used, but diagonally from the interstice between first and second sticks on one side to that between second and third sticks on the opposite side.

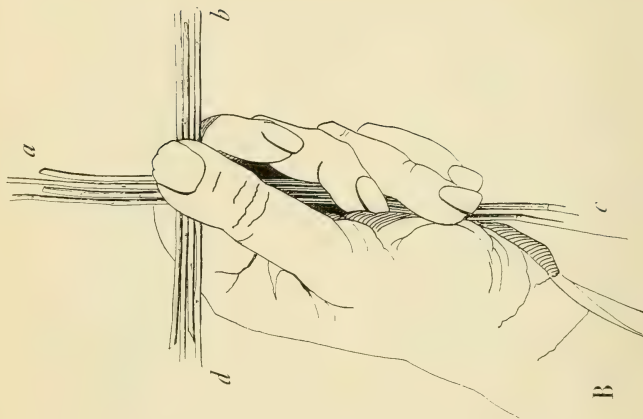
²⁰ Or tanipíhyã'kka'r, but this usually refers to larger objects.



a, Twined bunch of maidenhair stems; *b*, iris twine for twining same; *c*, stick with split end through which maidenhair stems are pulled before they are split; *d*, bunch of reddish backs of maidenhair stems, split from the fronts and to be thrown away; *e*, bunch of fronts prepared for weaving; *f*, bundle of maidenhair stems, not twined

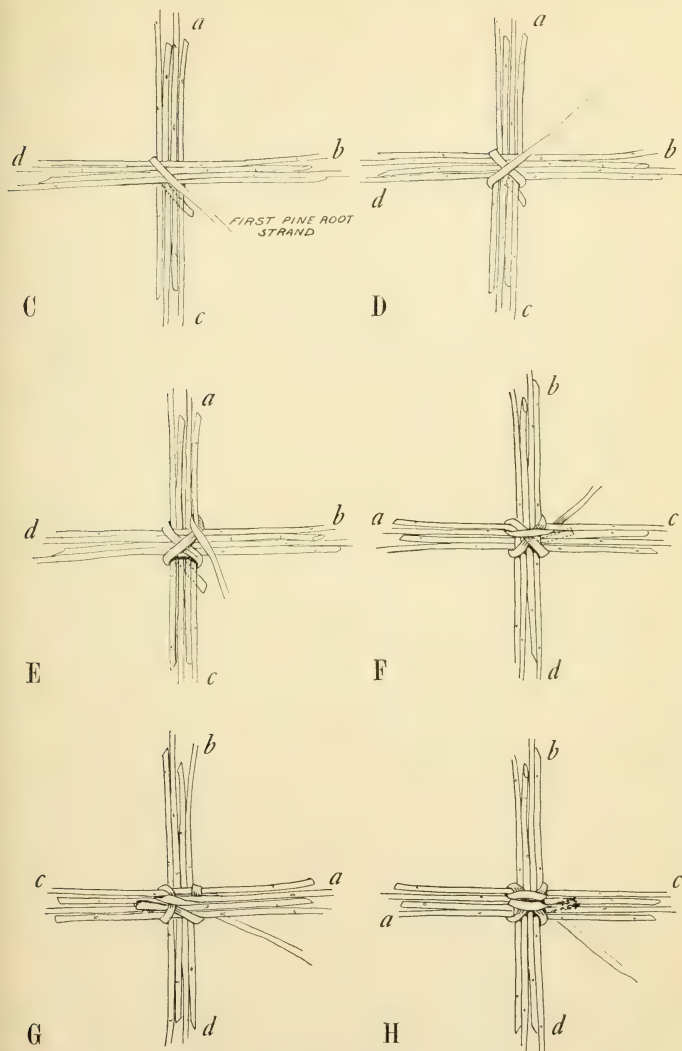


A

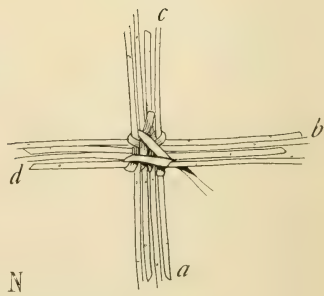
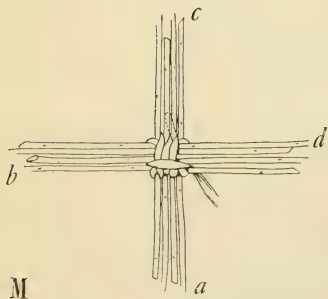
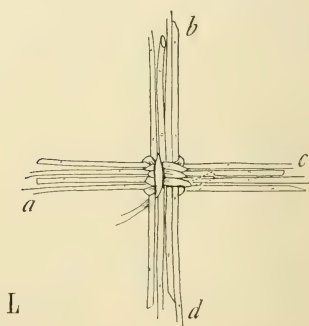
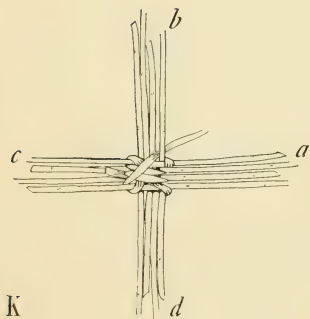
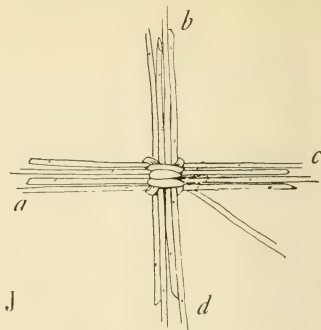
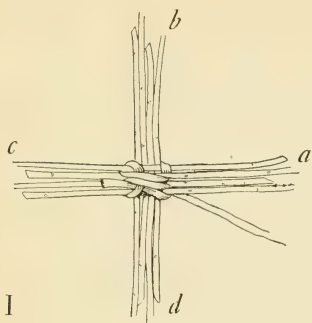


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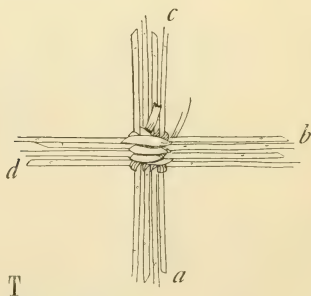
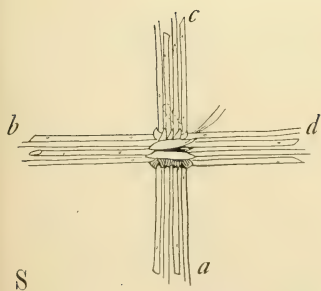
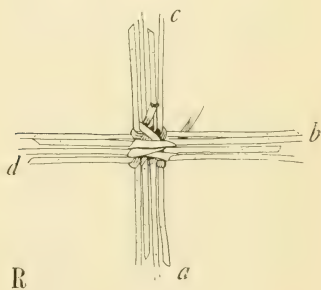
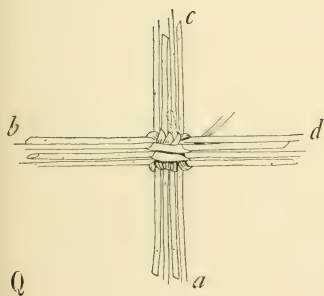
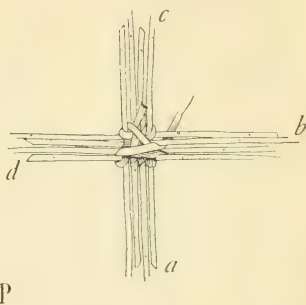
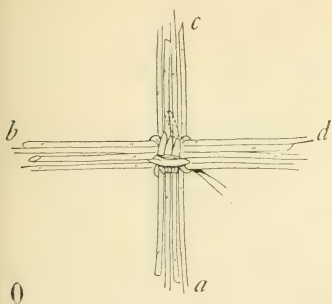
FIRST START OF A TOBACCO BASKET



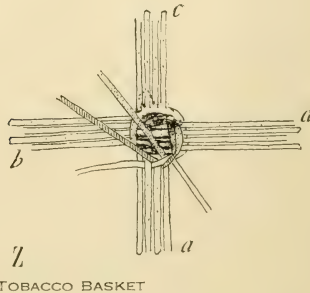
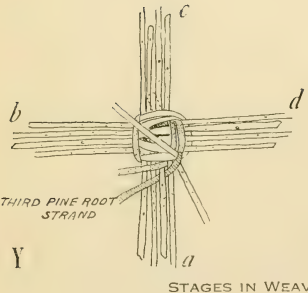
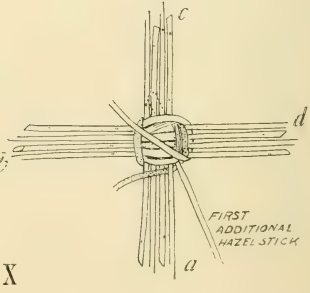
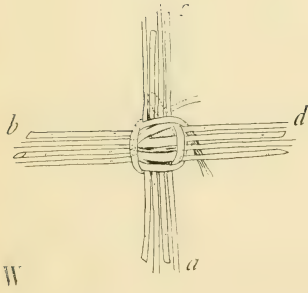
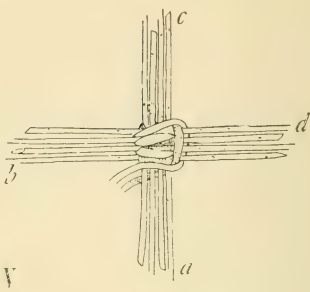
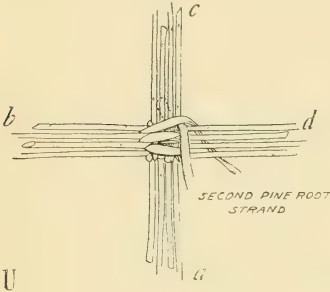
STAGES IN WEAVING TOBACCO BASKET



STAGES IN WEAVING TOBACCO BASKET



STAGES IN WEAVING TOBACCO BASKET



STAGES IN WEAVING TOBACCO BASKET

J

Xas kúkku:m tanipú:v'rin.
Xas 'iōyáruk tani'ícipk^{ya}ar. Xas
kuyrakansárip piōvakansárip xák-
kⁿ mukún[?]ā'teip taniyū'nnupri'.

b. Passú?kam vassárip va[?] taku-
niynakavára'm'mar

Sú?kam tanipíkyā'^ar, panitá-
yī'θhiti'.²¹ 'Ávahkam kuna teími-
he'^ec,²² pakú?kam 'u'ávahkām-
he'^c pasípnū^{uk}. Payé'm vúra
va[?] hitíhaⁿ va[?] kú?kam 'u'ávah-
kamhiti', pakú?kam 'u'ávahkam-
hitihe'^ec. Pakú?kam na'ávhiuti'.
Puna'ūvrínatihāfa vura payvá-
he'^em.

c. Xas va[?] vura kuniynakavá-
rā'ti k^yúkkū^{um}

K

Kúkkū^{um} tanipú:v'rin. Teimi
niynakavārā'vic pa'ávahkam pí^k
'íkk^yukāratihān.²³ Tívap tani'íc-
cipma'. Karixas va[?] papicē'te
muppí'mate passárip taniyū'n-
nupri'.

L

Kúkkū^{um} va[?] kari tanipú:v'rin.
'Itcyū'kinuyā'te tani'ícipk^{ya}ar.
Papicē'tesárip muppí'mate va[?]
káⁿ taniyū'nnūp'ri.

M

Karixas kúttutūkam kú^k tani-
yū'n'ma'.

J

Then I turn it over again.
Then I run it straight across.
Then I insert it between the
third and the fourth sticks. [See
Pl. 20.]

(THEY FINISH LASHING THE
INSIDE STICKS)

I have finished lashing the in-
side [group of sticks]. The out-
side [group of sticks] I now in
turn am going to lash, where the
outside of the basket is going to be.
The side that is up now is going
to be the top of the basket. That
side faces me now. I do not turn
it over any more.

(HOW THEY CONTINUE LASHING)

K

Then I turn it over again. I
am about to lash the outside
four that run across. I run it
diagonally across again. Then I
insert it between the first and
second sticks. [See Pl. 20.]

L

Then I turn it over again. I
run it straight across. Between
the first and the second sticks I
insert it. [See Pl. 20.]

M

Then I turn it a [quarter of a
turn] to the left. [See Pl. 20.]

²¹ Ct. pani'áfiivti', which although used as a synonym of panitá-yī'θhiti', when referring to starting a basket, means to weave the entire bottom, not merely to lash the base.

²² Or kúnahe'^ec for kuna teímihe'^ec.

²³ Or pa'ávahkam kumáppī'θ pa'íkk^yukāratihān.

N

Karixas tani'ú·v'rin. Karixas kú·kku·m 'iöyú· kú·k tani'ic-cipma', taniyū·n'ma.

O

Karixas kú·kku·m tanipú·v'rin. Karixas kú·kku·m vū·ra 'iöyú· kú·k tanipiccipma', va· 'u·m kári tati-nihyá'te. Há·ri paniynakavá·ra-ti passá·rum k'ákum 'á·v·á·í, puttirihitihara; va· kumá'i'i Pa-'axákya· nipiyná·kkā·rati'.

Há·ri va· ká·n kú·kku·m²⁴ tani-piccipiv'raθ, 'ipa pí·cci·p ni'icci-pivraθat, papu'im'ustihayá·ha·k pí·cci'p, papukó·ha'ak pí·cci'p.

P

Ká·rixas kú·kku·m tanipú·v'rin. Karixas tí·vap kú·k tanipí·yu·n'ma, pa'ifuθsá·rip muppí·m'mate.

Q

Karixas kú·kku·m tani'ú·v'rin. 'Iteū·kinuyá'te kú·k tani'iccip-ma'.

R

Karixas kú·kku·m tani'ú·v'rin. Kú·kku·m 'iöyú· kú·k tanipiccip-ma', va· 'u·m kumá'i'i 'imusti-haya·yá'tche'e.

S

Kú·kku·m tani'ú·v'rin. Karixas tí·vap kú·k tanipiyū·n'ma, kuy-rá·k passá·rip muppí'm.

N

Then I turn it over. I run it across again, I put it through. [See Pl. 20.]

O

Then I turn it over again. Then I run it across still another time, so it will be flat. Sometimes some of the pineroot strands I am putting around are too high, not flat; that is why I lash it around twice.

Sometimes I run it around a second time where I ran it around before, in case it does not look good the first time, if it is not right-sized the first time. [See Pl. 21.]

P

Then I turn it over again. Then I insert it diagonally across, between the second and the third sticks.

Q

Then I turn it over again. I run it straight across. [See Pl. 21.]

R

Then I turn it over again. I run it across another time, so it will look better. [See Pl. 21.]

S

I turn it over again. I insert it diagonally across, between the third and the fourth sticks. [See Pl. 21.]

²⁴ Or 'axákya'an, two times.

T

Karixas kúkku:m tanipú·v·rin.
 'Iθyú·kyatc²⁵ vura tani'iccipk²⁶·aṛ.
 Pakú·kam 'usú·kamhitihe'·c,
 payé·m vaṛ 'ávahkamtah.

d. Pa'ávahkam vassárip kúna
 takuniynakavará·m·mar

Xas 'ávahkam vaṛ kúna tani-
 píkyar passárip panitáyī·ṭhiti',
 papí·ṭh pakú·kam 'u'ávahkam-
 he'·c.

e. Yíṭṭa takunipvíkkirō·piṭva',
 pí·ṭh passárip takunpicrikk²⁶·as·rar

U·V·W. (See Pl. 22)

Karixas kúkku:m tanipú·v·rin.
 Pakú·kam 'u'ávahkamhitihe'·c,
 payé·m vaṛ 'ávahkamtah, hiti-
 haṛ·n 'u'ávahkamhitihe'·c.

Karixas 'iṭā·n nipvíkkirō·p-
 piṭvuti pitevámamahite nipievík-
 k²⁶·asrarati passárip. 'Itcā·nnite
 vura vaṛ tanik²⁶·upávi·krō·vaha'.
 'Itcā·nite vúra 'upvápí·rō·piṭvuti',
 tanipvíkkirō·piṭva. Pí·ṭh nipicrík-
 kasrā·rati', pí·ṭh vúra passárip.
 'Itcā·nite vúra nipvíkkirō·piṭvuti'.

Panitáyī·ṭharati vaṛ vur usá·m-
 kúti', vaṛ vura nivikk²⁶·are'·c. Vaṛ
 ká·n 'upihyáruprā·mti tīm passá-
 rūm.²⁶ Karixas yíṭṭa kuma tani-
 yákkuri passárum. Kunic taniy-
 pūṭipūṭ 'áxxak vura yítteatc
 passárum, 'iṭā·n vúra pataniypū-
 ṭipūṭ, vaṛ 'u·m puntaránnā·mhi-
 tihaṛa, karu vaṛ 'u·m pu 'ipvō·n-
 nūpramtihaṛa. Pa'ípa mú·k ni-

T

Then I turn it over again. It
 is straight across that I run it.

What is going to be the inside
 of the basket is on top now.
 [See Pl. 21.]

(THEY FINISH LASHING THE OUT-
 SIDE STICKS)

So I finish lashing the other
 outside warp sticks, the four that
 will be outside of the basket.

(THEY WEAVE ONE COURSE, TAK-
 ING IN FOUR STICKS AT A TIME)

U·V·W. (See Pl. 22)

Then I turn it over again.
 What is going to be the outside
 of the basket is on top now, it is
 going to be on top all the time
 [from now on].

Then I two-strand twine once
 around taking in four sticks at a
 time. I two-strand twine around
 thus just one course. It takes in
 four sticks at a time, I weave
 around once. I take in four at a
 twining, four sticks. I just two-
 strand twine around once.

What I am lashing with is not
 all used up, with it I am going to
 two-strand twine. The pineroot
 strand sticks out at the corner.
 Then I introduce a new pineroot
 strand. I twist the two pineroot
 strands together, just one twist
 around, so it will not show (where
 I introduced the second strand)
 and so it will not come loose again.

²⁵ Or 'itcyū·kinuyá·tc.

²⁶ See T, pl. 21.

táyī·θhitihat, vaꞤ mû·k nieri·p-
pihti', pa'iffuθ patanihyákkuri
passárum, SuꞤkamkam 'u'áhō·ti
pa'ípa nitáyī·θharati',²⁷ papiccī·te-
rikk^yuri, pa'ípa niyákkurihat
passárum 'ávahkamkam 'u'áhō·
ti'. Pí·θ passárip mu'ávahkam
'iōyú·k tu'iccipk^yaꞤ yíθθa pas-
sárum, karu yíθθa passárum sú·
kam. Yíθθa kuna to·ssúrukam²⁸
yíθθa tu'ávahkam vaꞤ panikupe·c-
rikk^yurí·vahiti', yíθθa kuna tasa-
ripsúruk, yíθθa kuna tasarip'ávah-
kam, 'áxxak pakun'áhō·ti pas-
sárum.

Kíxxumnípa·k xas patanic-
rikk^yuri. Karixas vaꞤ 'upávah-
kamputi passárum 'ípa²⁹ sú·kam,
patanicrikk^yuriha'ek, karu vaꞤ
to·psú·kam pa'ípa 'ávahkam.

'Iθá·n páy nik^yupávi·krō·vahiti'
karixas patani'árav.

f. Yá·stí·k^yam kú·k takunví·kma,

Yá·stí·k^yam kú·k taniví·kma'.³⁰
Há·ri vura kú·kam kúttutukam
kú·k kunví·kmùti'. 'Áxxa kite
vura mit pani'á·púnmutihat pa-
mita vaꞤ kunkupavíkk^yahitihat.
Mahō·n'nin³¹ vaꞤ mit yíθθa', karu
'As'úttacañate³² vaꞤ mit yíθθa';
kunipítti vura ta·y kúttutukam
kú·k kunví·kumtihañik. Kó·vúra
mit 'utí·θhina·tihat pamukún'vik.

I make firm the newly intro-
duced pineroot strand with the
same strand that I lashed with.
The one that I lashed with runs
underneath [the four sticks] at
the first taking-in, the one that
I introduced runs across on top.
One pineroot strand runs across
on top of the four sticks, and one
underneath. One strand goes
under and one over, that is the
way I two-strand twine, one goes
under the hazel sticks, one goes
over, the two pine root strands
run along.

At the corners, I cross the
strands. Then the pine root
strand that was underneath [in
the previous taking-in] runs on
top, when I cross them, and that
which was on top runs under-
neath.

I two-strand twine once around
in this manner, then I start to
three-strand twine. (See Pl. 22).

(THEY WEAVE TO THE RIGHT)

I always weave to the right.
Sometimes some people weave
to the left. I only knew two
who wove that way. Mahō·n'nin
was one, and 'As'úttacañate was
one; they say there used to be
several that wove to the left.
All of them produced poor
weaving.

²⁷ It is a matter of chance which strand goes across on top and which underneath. Sometimes the twisting is omitted.

²⁸ Or to·ssú·kam.

²⁹ Or pa'ípa.

³⁰ Old Karuk as well as Eng. way of expressing the direction of the weaving = in clockwise direction.

³¹ Of obscure mg., Sally Tom.

³² Mg. packing a heavy load of water, Lizzie Abels.

g. Pahút piccí'te kunkupa'árava-hiti'

(HOW THEY TWINE WITH THREE STRANDS THE FIRST TIME)

X Y Z (See Pl. 22)

X Y Z (See Pl. 22)

Paká:n tanipvíkkirō'piθvaha'ak, va: ká:n pani'áramsi'privti'. Kix-xumnipa:k ni'áramsi'privti'.

Where I finish going around once, that is where I start to twine with three strands. I always start to three-strand twine at the corner.

Paká:n ni'áramsi'privti piccí'³³tc, va: ká:n pe'pvíkmúramhe'ec. Pé'pvíkmúram tanípvi'kmaha'ak, va: vura kárixas nick'áxxierhti', paniví'ktiha'ak. Va: vúra karixas nick'áxxierhti pate'pvíkmúramha'ak. Pahó'tahyá:k tanik'yó-ha'ak, papuva né'pví'kmaha'ak, va: kari kunipitti' puyá'hara 'ín napicré'vihe'ec, 'ikxáram 'uvík-ke'ec pananívik.³⁴

Where I first start to three-strand twine, that will be the end of the courses. When I get to the end of a course, that is the only time I can stop working, when I am working on a basket. I stop at the end of the course. If I quit in the wrong place, before I weave to there, they say a dead person will help me weave, he will weave on my basket in the night.

Paká:n taní'áramsi'p, sárip karu sárum taníyákkuri k'yán. Yíθθa kúku:m taníyákkuri passárum, kuyrá:k tu'árihié. Va: ká:n paníhyákkurihti pa'áxxa kumá'á-teip passárum. Pataníyákkuriha'ak, 'áxxak nipicríkk'asrárati passárip

Where I start to three-strand twine, I always insert both a hazel stick and a pine root strand. I introduce another pine root strand, that makes three. I insert it between the two other pine root strands. When I introduce a new hazel stick, I always take in two hazel sticks together by the twining.

³³ Or paká:n piccí'te ni'áramsi'privti'. Where the course of two-strand twining starts really determines the end of the courses, but since where this starts is inconspicuous while the start of the three-strand twining is readily seen, the latter is considered by the Indians to determine the place.

³⁴ This belief, that one must reach the end of a course, tends to make the basket work progress faster. When another matter calls, diligent work is put in to reach the goal, the end of the course. Then if the distraction is not pressing, one weaves a little beyond—with the result that one is again course-end bound through a mighty superstition. The work progresses. This is the informant's own amusedly volunteered observation.

Sú'kam 'uvé'hricukti pasarip-
 řáffiv karupassárum pavúra
 picé'ite tani'í'kk'yáha'^ak.

Pasarip'áffiv niθavátvā'tti', va;
 'u'm xé'ttcite patanitákkuka-
 ha'^ak. Va; kuma'yíθa kuna vo-
 yávhiti', pu'ipvó'nkivtiha'ra pa-
 taniθavatváttaha'^ak.

Va; pó'kupitti kuyrá'k passá-
 rum 'a' 'uvé'hri'v 'ávahkam hiti-
 ha'n vúra. Pa'ifutetí'mite va;
 pani'usiprí'nati vura hitiha'^an,
 viri va; paniynakavára'ti':³⁵
 'Áxxak 'ávahkam 'u'áhō'ti', xas
 va; yíθa passárip musúrukkam
 tupiynákka'^{ar.36} Tcé'myáteva ni-
 pieríppihti', sákri'v nipikyá'tti'.
 Va; nik'yupa'áravahiti'.

Payíθa to'psú'nkinatcha'^ak, xas
 yíθ kúna taniyákkuri passárum.

Picé'ite paniví'kró'vuti', 'itcám-
 mahite tí'mxákkarari kite nihyák-
 kurihti'. Va; kuma'íffuθ ta'y vu-
 ra tanipí'k, 'axákmahite nipi-
 crik'yasrá'nvuti pavúra hó'y vú-
 rava yíθa tanihyákkuriha'k pas-
 sárip. Pavura hó'y vura kunic
 to'xá'sha', kari k'yúkk'm yíθa
 tanihyákkuri.

Pa'áffiv k'yáriha'^ak, va; kari
 kite'pani'í'kk'yúti'. Pata'á' 'uvó-
 rura'ha'^ak, va; kári tako' pani'-
 í'kk'yuti', há'ri xas vura kúkku'm
 yíθa tanihyákkuri. Vura kun'á-
 punmuti pa'áffivki', vā'ramas va;
 'u'm, karu ké'citcas. Ká'kum
 'u'í'kk'yáhti passárip, kuru ká-
 kum 'úθvuyti'áffivki'.

The bases of the hazel sticks
 and pineroot strands, as soon
 as I introduce hazel sticks, stick
 out inside the basket.

I chew the butt ends of the
 hazel sticks so that they will
 be soft when I clean out the
 inside of the basket. And an-
 other thing, they do not slip
 back out, if I chew them.

That way three pineroot
 strands are sticking up on top
 all the time. I take the hind-
 most one all the time, and pass
 it around [a warp stick]; it
 goes over two sticks and passes
 under one. Every once in a
 while I pull it tight, I make it
 solid. That is the way they
 twine with three strands.

Whenever a pine root strand
 gets short, I put another in.

The first course I only insert
 one [warp stick] at each corner.
 After that I introduce many, I
 pass it around two [warp sticks]
 at a time whenever I introduce
 a [new] warp stick. Whenever
 there seems to be a gap, I in-
 troduce one [warp stick] again.

When still working on the
 bottom, that is the time when
 I introduce the most sticks.
 After I start up the sides of the
 basket, I stop introducing them,
 just sometimes I introduce one
 again. One can tell the originally
 inserted sticks, they are long
 ones, and stouter ones. Some
 are introduced warp sticks, and
 some are called sticks that one
 starts with.

³⁵ Or panierik'yurí'vuti'.

³⁶ Or nieríkk'yuríhti', I pass it.

Píθ tani'árav, va' u'm sák-
ri'v. Ká-kum ta'y kun'áram-
ti'; va' u'm kumayá'yá'tc.
Há-ri vura ta'y kun'áramti', karu
há-ri vura téf-mitc'ic.

h. Pahút kunkupa'axaytcákkic-
rihahiti pakunví-ktiha'ak

Va' vura nik^yupaxaytcákkicri-
hahiti pavik, súrukam pasú'kam-
hē'e, va' vúra nik^yupéyttárám-
káhiti pananík^yúruhak pakú-
kam usú'kamh'eēc.³⁷ Papúva xay
napikríriha'ak, papúva navík-
kúra-ha'ak, vura hitíha'n su'
úthū'priv pananipkuruh'ávah-
kam. Patcimi nívk'urā'vica-
ha'ak, va' kári nipaθakhíkk^yuti';
pakó'tcha'ak, vura 'á-pun 'u'í-θ-
ra',³⁸ naníθva-yk^yam, 'ukrírihri'v.

i. Pahút kunkupapáffivmāra-
hiti'

Karixas patanikxúrik.³⁹ Tani-
xúripha panyúramamū'ak. Táni-
vik. Takó pa'arav.

I twine with three strands
four times around, then it is
strong. Some people twine with
three strands several times
around; then it is a little better.
Sometimes they three-strand
twine a lot, and sometimes just
a little.

(HOW THEY HOLD THE BASKET AS
IT IS BEING WOVEN)

I hold the basket with its in-
side down, I hold its inside upon
my thigh. When I do not yet
hold it against my knee, when
I have not started up the sides
yet, it lies mouth down on my
thigh. When I start up the sides
of the basket, I hold it against
my knee; and if it is big, it sets
on the ground, in front of me, on
its side.

(HOW THEY FINISH OUT
THE BOTTOM)

Then I start to make patterns.
I stripe it vertically with bear
lily, I twine with two strands.

³⁷ The basket while the bottom is still being worked on is held
bottom up on the (formerly bare) thigh just above the knee, not on
the knee. In basket work the new warp sticks and woof strands are
regularly introduced with the right hand; the left thumb is constantly
used to press the strands down and make the work firm.

³⁸ Or taniθrí'e, I set it.

³⁹ The impractical shape of the bottom of a certain tobacco basket,
which bulged in the center so that the basket would not set flat on its
bottom, was blamed on the use, or too early use, of bear lily overlay
on its bottom. Papanyúrar 'uvíkk^yarahitiha'k pa'áffiv, 'u'm vura
u'ifrícukvuti'. Xas pu'ikrí'crihtiha'ra, passípnū'ak. Po'í'frícuka-
hitiha'ak, pu'ikrí'crihtiha'ra. Pavik^yayé'pca 'u'mkun 'áffiv sárum
kunvíkk^yarati'. If the bottom is woven with bear lily, it "comes
back out" [sticks out]. Then the basket does not set up [good].
When the bottom sticks out, it does not set up [good]. The good
weave is to make the bottom with pineroot strands only.

Yíθa passárum tanipvikcák-kic suʔ.⁴⁰ 'Áxxakiꞥ vura panivík-kʔarati'.⁴¹ Suʔ kic vura po·vé·h-rámmihvaʔ.

Sarumvássihkʔam papanyúrar patanihyákkui. Papanyúrar 'uꞥm vúra hitíhaꞥn sarumvássihkʔam 'u'áhō·ti'. Papanyúrar 'uꞥm vura hitíhaꞥn 'u'avahkámhiti'. Sarum u'aktáppurahiti papanyúrar. Sarum ni'aktáppunti papanyúrar. Piꞥθ tanikxurikró'ov.

Xas 'áxxak taniví·kró'v panyuraramúnnaxiꞥ, 'áxxak vura sárum ni'aktáppunti papanyúrar.

Karixas 'áxxak niví·kró'ov, 'áppap 'ikritápkir, karu 'áppa pan-yúrar, 'uxúnniphīno·vahitihāꞥ.

Xas 'iffuθ panyúrar taniví·k-ró'ov, 'áxxak.

Xas panyúrar sarum xákkaꞥn tanixúriphaʔ, kuyráꞥk tanipvík-kirō·piθ'va.

Karixas patcimi nipikrírihe·ca-haʔak, vaꞥ kari tani'áfav, yíθa tani'áramnō'ov. Karixas yíθa taniví·kró'ov, panyúrar 'áppap ni'avíkvuti', karu 'áppap sárum,

The three-strand twining comes to an end.

I "tie down" one pineroot strand [one of the three strands that I have been twining with] inside. I twine with two strands. It [the end of the dropped strand] must always stick off inside.

The bear lily strand I always introduce just after [i. e., beyond, in a direction away from the weaver] the pineroot strand [that is to be dropped]. The bear lily strand goes on the back of [i. e., on the outside of] the pineroot strand all the time. The bear lily strand is on top all the time. The bear lily strand is lined with the pineroot strand. I line the bear lily strand with a pineroot strand. I make vertical bar pattern [by facing one strand only] for four courses.

Then I twine with two strands around twice with solid bear lily, lining both bear lily strands with pineroot strands.

Then I twine with two strands twice around, having one strand faced with maidenhair and the other with bear lily, it runs around vertical barred a little [referring to the vertical bar thus produced].

Then after that I two-strand twine twice around with bear lily.

Then I vertical bar pattern three times around, bear lily and pineroot strands together.

Then when I am pretty nearly ready to start up the sides of the

⁴⁰ Or súʔkam.

⁴¹ Or panivíkkʔare'oc, that I am going to twine with two strands.

'aravá'ā'tcip. Xas kúkkuꞑm vaꞑ káꞑn tanippárav, yiθa kúkkuꞑm tanippárav.

Xas 'arava'ávahkam tanip-xúriphiro'^{ov}, kuyrákyaꞑn tanip-xúriphiro'^{ov}.

Xas 'áxxak tanipví'kró'v pan-yuraramúnnaxitc.

Xas pí'θ nikutcitevássiha', 'áp-pa panyúrar, 'áppap sárum. Vaꞑ nik^yupakutcitevássihahiti', pata-nípvi'kmaha'^{ak}, vaꞑ kari tanipíc-ví'trip papanyúrať, 'áppapkam vaꞑ tanipihyákkúři.

j. Pahú't kunkupatakrávahiti sú'kaꞑ, karixas takunvík-k^yura'^{a 41a}

Karixas papiceí'tc tanipikrífi,⁴² patcimi nivíkk^yurā'vic, víri vaꞑ kari su' tanitákrať, yíθa sárip mū'k tanitákrať. Vaꞑ káꞑn pata-nikutcitevássiha', víri vaꞑ káꞑn patanitákrať, pakutcitevasihasu-núkyā'^{ate}. Vura ké'ccite passárip patani'ú'ssip, xas vaꞑ sú' tanikíf-k^yū'nnām'ni.

Xas paniví'ktíha'^{ak}, há'nfhma-hite vaꞑ niptáspū'nvuti patakrá-

basket, then I twine with three strands. I twine with three strands once around. Then I two-strand twine once around with bear lily one side and pineroot on the other, with the three-strand twining in the middle. Then I three-strand twine there again, I three-strand twine once around again.

Then on top of the three-strand twining I vertical bar pattern around, I vertical bar pattern three times around.

Then I two-strand twine twice around with pure bear lily.

Then I diagonal bar design with a bear lily strand and a pine-root strand. The way I make the diagonal bar design is that when I have two-strand twined once around, I break off the bear lily strand, I introduce it into the other [pineroot] strand.

(HOW THEY APPLY A HOOP ON THE INSIDE BEFORE THEY WEAVE UP THE SIDES OF THE BASKET) ^{41a}

When I first hold it against my knee, when I am about to start up the sides of the basket, then I apply a hoop. I apply a hazel stick as a hoop. Where I diagonal-bar, that is where I am applying the hoop, inside of the diagonal bar designing. I select a rather stout hazel stick, I bend it around inside.

Then when I weave, every once in a while I lash in the hoop, I

^{41a} See Pl. 23, a.

⁴² See p. 117.

var, yá vúra taníkyav, su? vura
tusákrí-vhíram'ni.

Va: kumá'i'i patanitákraṽ, xáy
xé'teí'te, panivík^yurá'ha'^ak, 'uká'-
rimhiti vik, patakraṽíppuxha'^ak.

Patanipθíθaha'^ak, va: kári
tanipúriceuk patakrávar.

¿. Pahút kunkunpavíkk^yurá'-
hiti' ^{42a}

Pa'áffiv takunpáffivmaraha'^ak,
kari takunpikrí'i.

Xas sárum kuyrá:k taniví:k-
ró'ov.

Karixas kúkku:m sárummũk
tanixxúripha karu panúrar, píθ.

Xas pí:θ taniví:kró'v sárum.

Xas kúkku:m tanixxúripha',
pí:θ tanixxúriphiró'ón.

Karixas 'áxxak tanípví:kró'v
panyúrar.

Karixas tanixxúriphiro'v pí:θ
'ikritapkíramũ^uk, panyúrarámũk
káru.

Xas kúkku:m 'áxxak panyúrar
tanípví:kró'ov.

Xas kúkku:m tanixxúripha',
'ikrívki tanixxúriphíro'ov.

Xas pí:θ tánikuteitvássi', 'ikri-
tápkir panyúrar xákka'^an.

Xas kuyrá:k tanípví:kró'v
panyúrar.

Karixas 'itró'p tanixxúripha'.

fix it good, I fasten it inside
firm.

I apply the hoop, so that it will
not be limber, where I start up
the sides of the basket; the
basket would be poor if I did not
apply the hoop.

When I finish the basket, then
I rip the hoop out.

HOW THEY WEAVE UP THE SIDES
OF THE BASKET ^{42a}

When they finish out the bot-
tom, then they hold it against
the knee.

Then I weave around three
times with pineroor.

Then I vertical bar design four
times around with pineroor and
bear lily.

Then I two-strand twine four
times around with pineroor.

Then I vertical bar design
again, I vertical bar design four
times around.

Then I two-strand twine
around twice again with bear lily.

Then I vertical bar design four
times around with maidenhair
and bear lily.

Then I two-strand twine twice
again around with bear lily.

Then I vertical bar design six
times around.

Then I diagonal bar four times
around with maidenhair and bear
lily.

Then I two-strand twine three
times around with bear lily.

Then I vertical bar design five
times around.

^{42a} See Pl. 23, b.

l. Pahút ká·kum kunkupapipá-
trī·pvahiti passárip, pa'ip-
panvárítāha'ak

Kárixas pata'ippanváriha'ak,
kari k'á·kum passárip 'axákma-
hite tanipicrik'ásrā'n'va, va;
'u·m 'ippan 'upnī'nāmitcputi',
pa'iffuθ tanípvī·krō'ov, kari tani-
píepā'tsur 'iteámmahite, yíθθa va;
tanípíepā'trip, pa'ipa'áxxak nipic-
ríkk'asrárat.

Pa'umsuré·p va; kunkupé·θvú-
yā·nnahiti saripvíkkik. Há·ri
vura va; kunpíhrū·vti', va; kun-
víkk'arati sipnuk'ānamahate'íθ-
xúppar. Há·ri va; vura takun-
kíceap, va; kuníhrū·vti fá; takun-
piθxáar.

Passárip vura 'ippan uptú·p-
pítcasputi' patanívíkk'urā'ha'ak.

m. Pahút va; vúra kunkupa-
víkk'urā'hit'

Karixas kuyrákya·n tanípvī·k-
rō'v panyunanamúnnaxite vúra.

Karixas pí·θ tanikutcitevási-
ha', 'ikritápkir panyúrar xákka'an.

Kárixas pí·θ tanípvī·krō'v pan-
yúrar.

'Itrō·p tanípxúriphīro'r.

Karixas kuyrá·k tanípxúrip-
hīro'ov, 'ikritápkíramū·k karu
panyúrar.

Panyunanamúnnaxite xas ta-
nípvīkrō'ov, 'axákya'an.

Karixas tanípxúripha pí·θ ta-
nípvī·krō'ov.

(HOW THEY BREAK OFF SOME OF
THE WARP STICKS WHEN THEY
HAVE PROGRESSED WELL TO-
WARD THE TOP OF THE BASKET)

Then when I have progressed
well toward the top of the basket,
then I twine some of the sticks
two together, so that the upper
part [of the basket] will become
slender, then in the next course I
break them off one at a time,
breaking off one wherever I
twined two together.

The broken off tips they call
"sticks that have been woven
with." Sometimes they use them,
weave a cover of a little basket
with them. Sometimes they tie
them in a bunch and use it to
clean things with.

The warp sticks get slenderer
anyway as I weave upward.

(HOW THEY KEEP ON WEAVING UP
THE SIDES OF THE BASKET)

Then I two-strand twine three
times around with nothing but
bear lily.

Then I diagonal-bar four times
around with maidenhair and
bear lily.

Then I two-strand twine four
times around again with bear lily.

I vertical-bar five times around.

Then I vertical-bar three times
around with maidenhair and bear
lily.

Then I two-strand twine twice
around with bear lily.

Then I two-strand twine four
times around with vertical bar
design.

n. Pahú't kunkupe'pθíθθahiti pa- (HOW THEY FINISH THE TOBACCO
'uhsípnu'^{uk} ^{42b} BASKET) ^{42b}

Karixas patcimi nipθíθθe'^{ec}.

Kárixas tani'árav yíθθa'.

Karixas 'ikrívki tanipvíkpaθ;⁴³
sárummū'^{uk} pa'áravmū'k 'usák-
rī'vhitī'.

Karixas tanípθíθ. 'Ipamñevī't-
tātemū'k tanipicrík^yuri. Há'ri
'arará'ā'nmū'^{uk} takunpicrík^yuri,
há'ri k^yaru vúra vastáranmū'^{uk}.
Va₂ vura ká'n xas nick'áxxieríhti'
pe'pvíkmúram. Pa'áxxaki₂te to-
sámkáha₂k paví'krō'v pakári
nipθíθθe'^{ec}, va₂ kári pa'íppam
tanitáspur sárippak, 'ávahkam
'uvárarī'hva pamu'íppañ. Xas
pakári tanípví'kma ká'n pe'kvík-
múram, va₂ vura nivíkcā'nti pa-
'íppam passárippak. Karixas pa-
tanípví'kmāha₂k pa'ifutetimíte-
vī'krō'v, karixas va₂ ká'n pa'ípa
nitaspúrirak pa'íppañ, taníyū'n-
nūpri 'áxxak vura passárum,
xas sáruk tanicrúrūni pa'íppañ,
tanipicitaráric. Karixas tani-
vússur pa'íppam pamu'ípankam.
Pupippú'ntíha₂, páva₂ tanínfc-
caha'^{ak}. Patanikruptáraricri-
ha'^{ak},⁴⁴ há'ri 'á' 'upimθatraksí'p-
rínati'.

Then I am about to finish it.

Then I three-strand twine once
around.

Then I two-strand twine six
times around with pineroot, the
three-ply twining holds it [this
final two-strand twining] up.

Then I finish it off. I fasten
it with a little thread of sinew.
They sometimes fasten it with
Indian [iris] twine, and some-
times with a buckskin thong.
I always stop at the end of a
course. When only two rounds
remain before I finish, then I
loop a sinew [filament] over a
hazel stick, the ends of it [of the
sinew] hanging down outside the
basket. Then when I two-strand
twine another course around to
the end of the [previous] course
there, I two-strand twine the
sinew together with the warp
stick. Then when I finish the
last round, then I put the two
pineroot strands through the
looped sinew, then I pull the
sinew downward; I tighten it
down. Then I cut off the ends
of the sinew. It does not come
undone when I do this way to it.
If I sew it down, maybe it will
come undone [lit. it will come
undone upward] again.

^{42b} See Pls. 24 and 25, a.

⁴³ Special verb used of last rows of two-ply twining at the rim of
a basket.

⁴⁴ Most baskets are finished nowadays by sewing a few stitches
with modern commercial thread instead of following one of these old
methods.

o. Pahú't kunkupavíkk'yahiti
pe'θxúppar^{44a}

Karixas pe'θxúppar kúna ta-
nivík. Xas va: vura tani-
k'yupé'kxurikk'yaha' pa'uhsípnu:k
'ukupé'kxúrik'yāhiti'.

Pícci:p tani'áffiv, tanitáyī'θha'.
Xas yíθθa taniví'krō'ov.

Karixas tanikyā'ssip patánivik,
va: vura tani'í' k'yáru. Kuyrá:k
tani'árav, karu kuyrá:k tani-
ví'krō'v sárum.

Karixas kuyrá:k tanixxúripha'.

Xas 'áxxak taniví'krō'v sárum.

Karixas kuyrá:k tanipxúri-
phīro'ov.

Karixas 'áxxak tanipxúriphīro'v
'ikritápkir.

Sárum yíθθa tanípvī'krō'ov.

Karixas patani'árav, yíθθa
tani'árav.

Kárixas 'áxxak tanípvī'krō'v
sárum.

Xás yítte'te vúra tanipxúri-
phīro'ov.

Karixas tanikuteitevássihā kuy-
rá:k.

Xas panyúrar taniví'krō'v pī'θ.

Karixas kuyrá:k tanipxúrip-
hīro'ov, 'ikritapkirāmū'u'k.

Karixas 'áxxak tanípvī'krō'v
panyúrar.

Karixas kuyrá:k tanikuteite-
vássihā sárummū'k panyúrar xák-
ka'an.

Karixas yíθθa tani'aramno'ov,
yíθθa panyúrar ni'avíkvuti k'yaru
'áxxak sárum.

(WEAVING THE COVER)^{44a}

Then I make the cover in turn.
I make the same designs on it as
the tobacco basket has.

First I start it, I lash the base.
Then I weave around once.

Then I start to three-strand
twine, introducing [new] sticks.
I three-strand twine three times
around, and then two-strand
twine around three times with
pineroots.

Then I vertical-bar three times
around.

Then I two-strand twine twice
around with the pineroot.

Then I vertical-bar three times
around again.

Then I vertical-bar twice
around with maidenhair.

I two-strand twine around once
with pineroot.

Then I three-strand twine, I
three-strand twine once around.

Then I two-strand twine twice
around with pineroot.

Then I vertical-bar just once
around again.

Then I diagonal-bar three
times around.

Then I two-strand twine four
courses of bear lily.

Then I vertical-bar three times
around with the maidenhair.

Then I two-strand twine twice
around again with bear lily.

Then I diagonal-bar three times
around with pineroot and bear
lily.

^{44a} See Pls. 24 and 25, a.

Karixas yíθa taniví'krōv
panyunanamúnnaxitē.

Karixas 'áxxak tanikutevās-
siha', 'ikritápkir k'aru panyúrar.

Karixas kuyrá:k tanípvī'krō'v,
vura panyunanamúnnaxitē.

Karixas kuyrá:k tanípvī'krō'v
vura sanumúnnaxi'c.

Karixas pa'áxxaki:tc to'sá'm-
káha'ak, va: kári pa'íppam
tanitáspuṛ.

Xas pata'ifutctí'mitcha'ak, va:
kári ké'citcas vura passárum
pataniví'krō'v.⁴⁵ Va: kari ké-
citcas vura passárum pataní'úrip
pata'ifutctimiteṛípvī'krō'v. Va:
'u:m pupiktí'ttíhara.

Xas sáruk tanicrú'ruṇi, xás va:
ká:n pe-θúpparak 'úmmukite
vura patanivússuṛ. Va: ni-
k'yupapicríkk'yurhahiti'.

Kárixas 'itcámmahite tani-
'ivukúrí'pva passárip po've'hrúp-
ramti', tani'úmsuṛ.⁴⁶

p. Pahú't kunkupe'nhíkk'yahiti
pe-θúppar

Paniví'ktiha'ak, teé'myáteva
nipikyá'várihvuti pe-θúppar pa-
sipnú'kkaṇ, kiri kó: yá'ha'.

Karixas pamuθúppar pata-
nipθíθaha'ak, xas tani'árip vas-
táran, xas tanikruptararícrī'hva'
yimusítemahite tanikrúp'kúríhva
to'pváppirō'piṭha vura pavas-
táran, 'uykurúkkū'npāṭahiti pa-
vastáran.⁴⁷ Xakinívkihakan ta-
níkrū'pkùrī 'íppamū'uk. 'Ipan-

Then I three-strand twine once
around carrying one bear lily
strand along with two pineroot
strands.

Then I two-strand twine once
around with solid bear lily.

Then I diagonal bar once a-
round, maidenhair and bear lily.

Then I two-strand twine three
times around with solid bear lily.

Then I two-strand twine three
times around with nothing but
pineroot strands.

Then the next, the last course,
I hook the sinew over.

Then when it is the last round,
it is larger pineroots that I weave
around with. I select bigger pine-
root strands when I weave the last
course. That way it does not rip.

Then I draw it downward, then
I cut it off close to the body of
the cover. That is the way I
fasten the ends.

Then I break off one by one
the projecting hazel sticks; I
trim them off.

(HOW THEY TIE THE COVER ON)

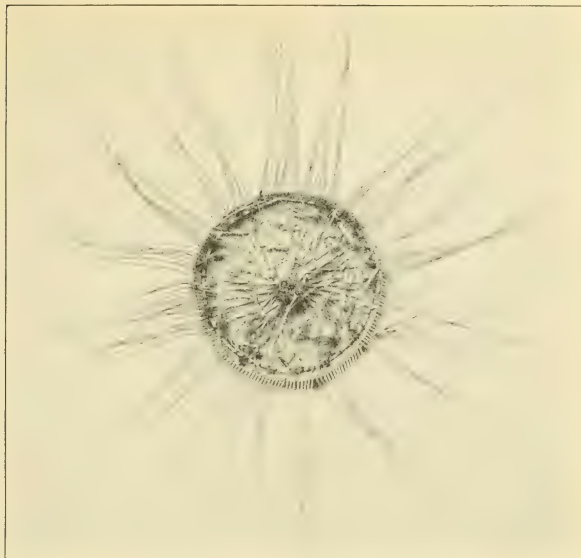
While I am weaving, every
once in a while I try the cover
on the basket, so it will fit it good.

Then when I finish the cover,
I cut a buckskin thong; then I
sew it on, all around; the thong
zigzags around. At seven places
I sew it on, with sinew. It is a
little below the top that I sew it
on, at the three-strand twining.

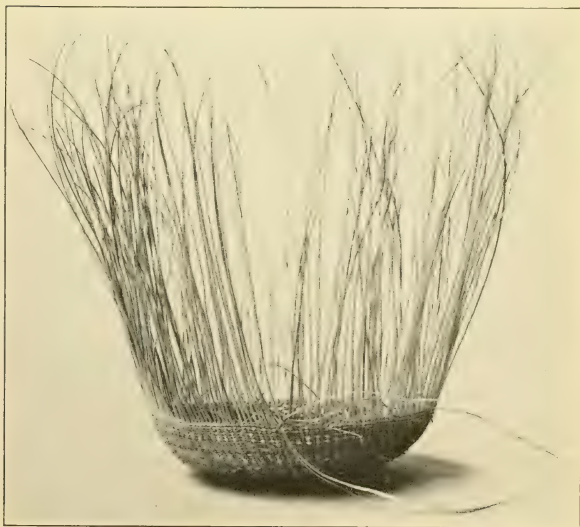
⁴⁵ Or va: kári ké'citcas vura mú:k passárum pataniví'krō'v.

⁴⁶ The old verb denoting the process of breaking them off.

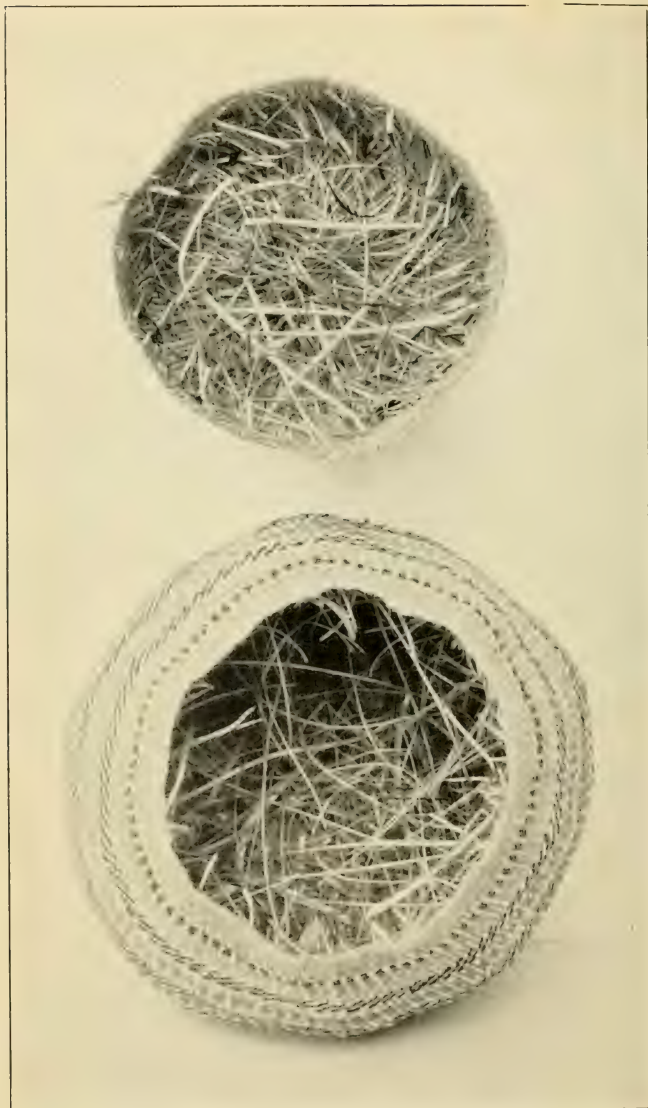
⁴⁷ See Pl. 25, a.



a, The tobacco basket, with bottom finished, with temporary hoop inside



b, The tobacco basket as its sides start up



THE TOBACCO BASKET AND ITS COVER, FINISHED BUT NOT YET CLEANED OUT



a
a. The finished tobacco basket with its cover tied on



b
b, Limber upriver style of tobacco basket, with foundation of iris twine instead of hazel sticks



a, Upriver woman's hat with bunch of feathers on its top. *b*, *c*, *d*, Three stages of making an upriver hat into a tobacco basket: *b*, the upriver hat; *c*, the same partly sewed up; *d*, the same made into a tobacco basket, hung up with thong. Only a small opening left at the top, otherwise closed with sewed-on buckskin strip

súnnukite vaꞑ káꞑn patanikrúp-kúrihva', 'áraṽak.

Háꞑi suꞑ vura 'u'ik^yurúprí'h-va pataruprávar, 'ipcú'inkinatas vura pavastáran 'u'ik^yurúprí'h-va, súꞑkam 'usúꞑpifahina-ti'.

Xas yíṯṯa váꞑram taníkrū'pka', vastaranxáꞑa, 'árippapu', pamū' kuninhitaráriciheꞑe pé'ṯxúppaꞑ. Karu háꞑi pakáꞑn tanipikrup-kó'm'mar, vaꞑ vura tani'ít.eur váꞑram 'unhíccuru'^u 48 pa'áripāpu pamu'ippankaꞑ, vaꞑ karu vura nihró'vie.

Háꞑi vúra yíṯṯa po'hyárup-ramti 'atcipyáꞑk 49 kunpinhík-k^yó'ti pataruprávar.⁵⁰ Hó'y vúra va kunpinhíttunvuti'.

Karixas patcimi nipimṯataráricihe'e, tanipíṯxuꞑ, karixas paxáꞑi'pcūrahitihan pavastáran tani'ú'ssiꞑ, xas vaꞑ mū'k tanitarúpraṽ.

Picé'ite 'iöyú'kkinuyáꞑte vur 'únhí'kk'ārati', vaꞑ káꞑn po'tarup-rávahiti', vaꞑ káꞑn taninákka'aꞑ, pupuxx^wite 'icríhpihtihaꞑ.

Karixas yíṯṯukuna taníyū'nnu-pri', karixas 'iöyú'kkinuyáꞑte kúkuꞑm tanínhí'kk'yaꞑ,⁵¹ yíṯṯukuna taníyū'nnupri'. Karixas 'iöyú'k tani'íccipk^yar⁵² k^yú'kku'^um.

Karixas yíṯṯukuna taníyū'nnu-pri'.

Karixas pa'avahkam'íccipívaṣan vaꞑ taninákkaꞑ po'sak-rivhikkíre'e.

Karixas ta'ífutetí'mite tanipí-yū'nnupri', taniptarúprā'm'mar.

Sometimes they run the tie-thong through [the basket], short pieces [each making one loop], knotting them on the inside.

Then I sew a long one on, a long thong, a cut strip, to tie the cover on with. Or where I finish sewing it on, I let the end of the thong stick out long; I shall use it.

Sometimes they tie the tie-thong on the middle of one of the loops. They just tie it together any place.

Then when I am going to tie it on, I put the cover on the basket; then I take the sticking out thong; then I lace it with that.

First it goes straight across and laces through there; I make a knot there; it is not drawn tight.

Then I insert it through at another place, then it runs straight across again, and through another [loop]; then I run it across to the other side.

Then I put it through another one [another loop].

Then I pass it around one [thong] on top so it will be tight.

Then I put it through the last loop, I finish lacing it. Then I

⁴⁸ Or 'uxáꞑi'pcuruti', or 'uxáꞑi'pcurahiti'.

⁴⁹ Lit. on the middle of one that is sticking out.

⁵⁰ This word is also applied to the tie-thong of a baby basket.

⁵¹ Or tó'nhí'kk'yaꞑ.

⁵² Or 'u'íccipk'ārati', or tu'íccipk'ar, it runs across.

Karixas pa'avahkam'iccipivraðan
va_ː mussúrukam taníyū'nnūpri'.
Karixas taninhí'c 'ávahkam.

Va_ː ká_ːn 'ipanní'te 'unhíccuru_ː
vastáran, va_ː mū'k takuntakka-
rari 'aʔ. Há'ri vura pufá't 'inhí-
curoð'ra, yíθ xas vura takuninhí-
cu_ː, pamū' kuntákkarārihe'^{ec}.

tuck it under one [thong] that is
on top. Then I tie it on top.

By the end of the thong that
is sticking off they hang it up.
Sometimes there is not any stick-
ing off, then they tie another one
on to hang it up with.

Plate 25, *a*, shows the finished tobacco basket woven by Imk^yanvan, the making of which is described above, with cover tied on. Mason, the Ray Collection from Hupa Reservation, Plate 15, No. 67, shows a tobacco basket, which is Nat. Mus. No. 126520, Hupa, collected by Lieut. P. H. Ray; see also his comment on this basket, which we have quoted, p. 24.

q. Tusipú'nvahiti pakó_ːh pa'uhsípnu'^uk

(MEASUREMENTS OF THE TOBACCO BASKET)

The tobacco basket made by Imk^yanvan, the making of which is described on pages 107-126 of this paper, measures 8 inches in diameter, 6½ inches high, and 4¾ inches across the mouth. Attachment points of loops of tie-thong are ca. 2½ inches apart. Projection of loops from basket ca. 2½ inches. Free end of thong 32 inches long. Cover 2½ inches high, 5½ inches diameter. The basket with cover on is 8½ inches high. The finished basket is shown in Plate 25, *a*.

3. Pakah_ːuhsípnu'^uk

(UPRIVER TOBACCO BASKET)

'U_ːmkun karu vura 'uhsípnu_ːk
kuntá'rahiti pakah_ːárahsa', va_ː
vura kunkupavíkk^yahiti pánnu_ː
vura sípnu_ːk nukupavíkk^yahiti',
va_ː vura kunkupé'kxúrikk^yahiti'.
Vúrama 'u_ːm kunxúnnutí'te, pu-
saripsáripitiha_ː, 'a_ːn kunsárip-
hiti'. Há'ri va_ː vura kunsárip-
ihiti pa'avahkam kunvíkk^yarati
k^yaru vura. Ké'tteas karu vura
kunikyá'tti', k^yaru vura tú'ppit-
caš. Va_ː vúra pamuθxúppar kun-
kupé'kyá'hiti', pavura nu_ː nanu-
'uhsípnu_ːk 'u_ːmkun karu vúra va_ː
kunkupé'kyá'hiti'.

The upriver Indians have to-
bacco baskets, too, weaving them
as we do, and using the same
kinds of designs. They are kind
of limber ones; they do not use
hazel sticks, they use iris twine
for hazel sticks. Sometimes they
use as hazel sticks the same kind
of material that they twine with.
They make big ones and little
ones. They make the cover of it
the same way as we do for our
tobacco baskets.

4. Pakahapxanʔuhsípnuʔk

(UPRIVER HAT TOBACCO BASKET)

Pakahʔaras ʔa_hn kunsárip_hiti
pamukunʔápxaʔan. Kúnnutitcas
paʔápxaʔan, vura kuniyxúm_{xu}ʔm-
tiʔ.

The upriver Indians have hats
with twine for hazel sticks. They
are soft hats. One can bend
them together.

A. Pakahápxa_hn pakuméʔmus(WHAT THE UPRIVER HATS LOOK
LIKE)

Pakahʔarahsa pamukunʔápxa_hn
ʔapxanxárahsaʔ. Xúnnutitcas,
ʔa_hn kunsárip_hitiʔ. Háʔri ʔáffiv
ʔiʔkʔ ukríxxávkáhiʔiʔ.⁵³ Háʔri
paʔapxanʔáffivak ʔa_hxkunic ʔuy-
vúrukkáhiʔiʔ. Háʔr iɛpúk kunik-
rúpkōʔtti ʔapxanʔáffivak, píʔ. ʔ
ʔepukaʔíffuʔkam ʔapxanʔáffiv
kúʔk ʔuʔifuʔkámhivutiʔ, píʔ ta-
kunʔírūʔpkaʔ, ʔapxanʔáffiv kúʔk
ʔuʔifuʔkámhivutiʔ. Kuna nu_h vura
koʔho máyāʔt_tcas pananúpxaʔan.

The hats of the upriver people
are tall hats. They are limber.
Twine is used for hazel sticks.
Sometimes on top there is a bunch
of feathers. Sometimes the middle
of the top of the hat is painted
red. Sometimes they sew den-
talia on the top of the hat, four.
The small end of the dentalia is
to the top, they sew four on, with
the small end to the top. But our
hats are just right size [height].

B. Pakahapxanʔikxúrik

(PATTERNS OF UPRIVER HATS)

Xáʔs vúra kóʔvúra pakahápxa_hn
ʔikxurikaxárahsaʔ,⁵⁴ kóʔvúr
ʔáʔ kunivyihúráʔn pamukunʔik-
xúrik. Xáʔt karu vura fáʔt vúra
va_h kuméʔkxúrik, va_h nukupeʔ-
váyāʔnahiti kite kahapxanʔik-
xúrik.

Pretty near all the upriver hats
are long patterns, their patterns
slant up. No matter what the
pattern, we just call it upriver hat
pattern.

C. ʔAθiθúfvōʔnnupma Vaʔarōʔras
ʔumkun káru va_h káʔkum kun-
víkti kumaʔápxaʔan

(SOME HAPPY CAMP PEOPLE WEAVE
THAT KIND OF HAT TOO)

Pananúvik yíʔv yúruk vúra va_h
kunkupavíkkʔahitiʔ, kárumaʔu_hm-
kun yíʔta pamukunteūʔphaʔ, yúhiʔ.

Our basket works go a long way
downriver; though they talk dif-
ferent, Yuruk, they make our

⁵³ A Klamath hat in the National Museum, no. 24075, has several iridescent tail feathers of the tcittat Magpie, *Pica pica hudsonia* (Sabine), tied to its top. It was collected at Klamath Indian Reservation, Oregon, by L. S. Dyar, Agent and was accessioned July 20, 1876. Dimensions: 7¾ inches diameter, flat top 4½ inches diameter, height 4¼ inches. The longest feather projects from middle of top of hat 11½ inches. See Pl. 26, a.

⁵⁴ = xáʔs vúra kóʔvúra pakahápxa_hn váʔramas pamukunʔikxúrik.

Karuma vura vaꞤ káři kunkupa-
víkkʷahiti pananúvik. Káruk
ʷuꞤm vura ʷaθiθúfvōnnūpm uʷip-
panhiti pananúvik. ʷAθiθúfvōn-
nūpma kumakáꞤm⁵⁵ ʷuꞤmkun ta-
yíθ pamukúnʷvik. ʷAθiθúfvōn-
nupma Vaʷáru ras vaꞤ vura kari
kunkupavíkkʷahiti pananúvik,
kuna vúra vaꞤ káꞤn káꞤkum takun-
víkti pakahápxaʷan. ʷAθiθuftíe-
raꞤm Vaʷará ras káꞤkum ʷuꞤmkun
vaꞤ káꞤn vúra takunvíkti ʷaꞤn
takunsáriphitiʷ, vaꞤ káꞤn vura
káru takunvíkkʷaràti ʷákxaʷap.
ʷIeví tatakʷárahsaʷ.

D. Pahúʷt mit kunkupítthiat pa-
kunipíráʷnvutihat mit pannuꞤ
kumaʷaráꞤras Pakahʷárahsa kó-
va, kah ʷInnáꞤm pataʷírahiv-
haʷak

Kó-vúra kumaʷírahiv ʷuʷíran-
kóʷttihanik ʷInnáꞤm pámita na-
níttaʷat. ʷUʷatíráʷnnātihānik ʷax-
akʷáttiv paʷássip karu pemvá-
iam, karu patarípaʷan, voꞤpiráꞤn-
vūtihanik pavâs, ʷararávaʷas,⁵⁶
karupakahápxaʷan, karu paʷip, pa-
vura kó kumáʷuʷp pakáruk váʷ-
uʷp. Kinʷéʷhtihat mit háꞤri pa-
kahápxaʷan, púvaꞤ kiníθxūʷnnāti-
hāra, punanúvāʷhára.

E. Teimi nuteuphuruθúneꞤc paka-
hápxanʷuhsípnuʷuk

HáꞤri vaꞤ kahápxaꞤn takinʷé-
káruk, víri vaꞤ paʷávansa háꞤri tó-
kyav ʷuhsípnuʷuk. ʷAʷticip takun-
píkrūpvar ʷapxanápmaꞤnʷnàk.

kind of basketry. And our bas-
ketry extends upriver to Happy
Camp. But upriver of Happy
Camp they have different bas-
ketry. The Happy Camp people
make our kind of baskets, but
some among them make upriver
hats. The Happy Camp people,
some of them there too weave
with twine for hazel sticks, they
there also weave with ʷákxaʷap.
They are already halfway up-
river people.

(HOW OUR KIND OF PEOPLE USED
TO TRADE WITH THE UPRIVER
PEOPLE AT CLEAR CREEK NEW
YEAR CEREMONY)

Each new year ceremony my
deceased mother would go to
Clear Creek to attend the new
year ceremony. She would pack
upriver two pack basket loads of
bowl baskets and openwork plates,
and dipper baskets; she would
trade them for blankets, Indian
blankets, and upriver hats, and
juniper seeds, for all kinds of
things, upriver things. They
used to give us those upriver hats
sometimes, but we did not wear
them, it does not look right on us.

(TELLING ABOUT THE UPRIVER HAT
TOBACCO BASKET)

Sometimes they give us an up-
river hat upriver, and then a man
sometimes makes a tobacco bas-
ket out of it. They sew the hat

⁵⁵ Or kumakáruk.

⁵⁶ They used to make many buckskin blankets upriver.

Vastáran⁵⁷ takunpiθúpparari, xas takunpíkrúpsaḥ 'a;nmũ·k 'u;̃m pakun'íkrũ·pti'. Vúra pu-kó-vúra pikrúpsá·ptihàḥ, 'ápap vura ní·nnamite 'usúrukā·hiti', va;̃ ká;̃n pe·hē·raha kun'íy·vā·y·ramnihe'·e. Táffirapu vúra takunkifútteak 'ávahkam paká;̃n 'usúrukā·hiti'. 'Ápap takunñe-nápteak 'ieví táffirapu',⁵⁸ sákri vura takuníkyav. Vúra púttá;̃y va;̃ ká;̃n suḥ mahyá·nnátihap pe·hē·raha'. Vúra patakkā·nnimite xas pakun'íhrũ·vti', xas pakun-íkyá·ti pa'uh·sípnu^u·k, ta'apxan-kē·mmite. Vúra tapu'imtara-ná·mhitihara pamukxúrik, xas pakun'íhrũ·vti'. Yáv 'ukupé·vā·y·ricukahiti', pakunpihtā·nvuti pe·hē·raha'. Va;̃ kumá'·i'i pakun-tápkũ·ppúti: va;̃ 'um pu'ifteikin-ko·ttihara. Takun'ákku 'ávahkam va;̃ kári yav tukupé·vā·y·ricukahā'. Kahapxan'uh·sípnu·k va;̃ kunkupé·θ·vúyā·nnahiti'.

mouth together in the middle. They cover it with a buckskin strip, and sew it together, with Indian twine they sew it. They do not sew it all up, one end is left open, where they will put the tobacco in. They just stuff a buckskin in on top in the hole. At the other end they put on a piece of buckskin as a patch. They do not put much tobacco in it. It is an old one that they use, that they make into a tobacco basket; it is already an old hat. The patterns can no longer be made out when they use it. It spills out good, whenever they get it out. That is what they like it for: it does not stick [to the basket]. They just tap it [the basket with a stick] and it spills out good. An upriver hat tobacco basket is what they call it.

F. Pahú·t kunkupe·kyá·hiti pe-hē·rahamá·yā·nnarav kahá·p-xa^{'a}_n^{58a}

(HOW THEY MAKE A TOBACCO CONTAINER OUT OF AN UPRIVER HAT)^{58a}

Patcimi kunikrúppàrē·caha·k pa'íppam, xas kó·mahite vura takunpúθaḥ. Pupuxx^w·ite púθa·ntihap karu vúra. Pavura kó·mahite kunpúθa·nti', pakó·mahite

When they are going to sew with sinew, then they soak it for a while. They do not soak it too much either. They soak only as much as they are going

⁵⁷ They double a buckskin strip over the edges.

⁵⁸ Or tafirapu'ieví·ttātē.

^{58a} For purposes of study, an "upriver hat" in the national collections was made into a tobacco basket by Imk'yanvan. The specimen thus converted is National Museum Spn. No. 19293. Hat collected at McCloud River, Shasta County, California, by Livingston Stone, accessioned July 20, 1876, flat top 4¼ inches across, estimated original height, 3¾ inches. Dimensions of finished tobacco basket, 10½ inches long, 3¾ inches wide; opening 1½ inches long, ¾ inch wide; loop 1½ inches long. (See Pl. 26, b, c, d.)

kunihró·vié. Páttay takunpúθa-
raha'^ak, 'uxé·tēitchiti', 'upí-
pū·nti'.

Pataxánnahicite 'upúθarahiti-
ha'^ak, xas va: 'ievit takunícxā·y-
cūř. Xas takunī·vusúvus.⁵⁹ Xas
takuntáxvié. Xas takuní·íxxā.⁶⁰
Takunθakikíki'n. Takunpap-
putécáyā·tcha'. Xas 'apkúrukkan
takunparíeri·hva', yítteē·te vūřa.
Va: vura ko·samáyā·tēas takuník-
yav pakó:s kunikrúppare'^ec.

Takunpikrúpsař, pa apxanřap-
mā·n'nak. Xákkarari 'utaxnana-
nīcukva·te. 'Áppapakm takunsúp-
pifha pa'ipám'a'^an. Xas taku-
nikrúpri:n 'ipíhsī·hmū'^uk. Taku-
niyunkúrihva pa'ippam. Xas va:
takunícyū·nki'v pa'ippam. 'Áp-
pap kuna kú:k takunierū·nma
pa'ipám'a'^an. Pu'imθávúřū·ktī-
hāř. Xas va: vura kunkupé·krúp-
pahiti'. Kó·vúra 'a·teip takun-
pikrúpsař. 'Apmá:nmū·k vura
hitíha:n 'áxay kunikyá·tti', pak-
kári kunikrúpparati'.

Xas 'ievi tinihyā·te takunvúp-
paksur patáffirapu', pakunienap-
técákkare·c po·súřúkkā·hiti 'áp-
papakm, pávo·'áffivhe'^ec. Va:
vura kó: utírihiti takunvúppak-
suř, pakó: po·sururúřinahiti',
va: kó: takunvússuř. Karixás
va: takunienápteak, 'áppapakm
takunθi·vk'a'. 'Íppammū·k vura
yav takunkupé·krū·pkāhā'.

to use. If they soak too much,
it gets soft, it breaks in two.

After it has soaked a while,
they rip a piece off. Then they
bend it repeatedly. They clean
off the fat or meat. Then they
pull off shreds. They run it
through the mouth. They chew
it good. Then they twist it
on the thigh, just one ply.
They make it the size they are
going to use.

They pinch together the rim
of the hat. Both ends are gap-
ing. They make a knot in one
end of the sinew thread. Then
they make a hole through with
the bone awl. They poke the
thread through. Then they pull
the thread through. Then they
pass it back to the other (= first)
side. They do not sew it
with top stitch. They keep sew-
ing that way. All the middle
part they sew together. They
keep moistening it with the
mouth when they are sewing
with it.

Then they cut a widish piece
of buckskin to patch the hole
with at one end, where the bot-
tom is going to be. They cut
it as wide as the hole is, so
wide they cut it. Then they
patch it, they put it on one end.
They sew it on with good sinew.

⁵⁹ Or takunī·vuxúvux. These two verbs have the same meaning.
They also sometimes do this to the sinew just before they put it in
the water.

⁶⁰ Or takuní·ixaxavára'^a.

Xas 'icvi takunvússur patáf-
firapu' teúyite vúra, xas va;
pe'krúp takunpīxó'ràriv,⁶¹ pa'ap-
xan'atecipyá'k po'krúppahitihi-
ra'^{ak}. 'Axákya'n takunpíkrú'pvàr
'á'teip. 'Apápmahite kun'úvrín-
nàti patakunikrúppaha'^{ak}, pa'ípa
vura píccip kunkupe'krúppahat.

'Appapkam vura 'úxú'psūrā-
hiti', paká'n kunmáhyā'nnàti
pehé'raha'.

Karixas vastáran takun'árip-
cu', 'usúnnùnūpnìnàhiti'hàte⁶²
vastáran takuníkrú'pkà', 'íppam-
mū'k, 'á'teip takunkíffuyrav,⁶³
pa'apmánti'm takuníkrú'pkà'.
Pamú'k 'a' kuntákkararihe'^{ec}.
Pamukun'ihē'rahasā'n'vā, pamu-
kun'ihē'rahamáhyā'nnaramsa'.
Vura puffát 'á'pun 'ít.cúrutihap,
kó'vúra 'a' 'uvarári'hvā', yāv xùs
kunkupa'ē'00ahiti'.

Tafirapuvúppakatēmū'k takun-
fútteak⁶⁴ passúrukka'^a. Kun-
xúti xáy 'upásxā'ypà'. Karu va;
ká'n kunī'váyā'mnihvùti' karu
va; ká'n kunī'vayrícukvuti',
pehé'raha'.

5. Pe'cyuxθirix'o'n'ihē'rahamáh- yā'nnarav

Há'ri vura takunsuváxra kite
'icyuxθirixó'nma'ⁿ. Va; 'ihē'raha
kunmáhyā'nnaramti há'ri. Ku-
níppē'nti 'icyuxθirix'o'n'ihē'raha-
máhyā'nnātam. Kunícyū'naθ-
vuti píccip. Xas va; takunsu-
vāxra', 'ahupmū'k 'uktátri'hva
su' páma'ⁿ, va; 'u'm pupak-

Then they cut a narrow piece
of buckskin, then they cover
the seam with it, where it is
sewed in the middle of the hat.
They sew it double in the middle.
They keep turning it from side
to side as they sew it, just as
they sewed it before.

One end is open, where they
put the tobacco in.

Then they cut a strip of thong.
They sew it on looped, with
sinew; they fold it on itself in
the middle; they sew it on by
the mouth. They are going to
hang it up with that. Their
tobacco outfit, their tobacco re-
ceptacles, they never leave them
on the floor; they hang every-
thing up, they take good care of
them.

With a little cut-off piece of
buckskin they stuff the hole.
They think it might get damp.
They spill it in and they spill
it out through there, the tobacco.

(ELK SCROTUM TOBACCO CONTAINER)

And sometimes they just dry
an elk scrotum. They put to-
bacco in it sometimes. They
call it an elk testicle tobacco con-
tainer. First they skin it off
whole. Then they dry it, they
brace the skin inside, with [cross]
sticks, so it will not collapse

⁶¹ Or takunpíxúppa', they cover it with.

⁶² Lit. it is made a little hole.

⁶³ To make the loop.

⁶⁴ Or takunipéivcap, they plug it. The plug of a spn. prepared
was only 3¼'' long by 1½'' wide. The plug is called kifutécákka'.

kiòtúnvutihàra, 'ahuptunvé'te-
mũ^uk. Va₂ vur ukupé·vaxrá-
hahiti'.

Fá't vura va₂ kunmáhyã·nnà-
ràmtì patuváxràha'^ak, síkki k^aaru
vura sù' kunmáhyã·nnaramti'.
Yó·ram kíxxumnípa₂k takunták-
karari.

'Ápsun kuyrá₂k mit pamuc-
yuxθirixx^{yó}'on, 'í·nná₂k mit
'uvarári·hvat', yó·ram kíxxùm-
nípa'^ak. Síkk 'umáhyã·nnahìti'.
Sikihmáhyã·nnaramsa mìt.

together, with little [cross] sticks.
They dry it that way.

They put anything inside, when
it is dry, spoons too they put in-
side. In the corner of the yoram
they hang it up.

Old Snake had three elk tes-
ticles [i. e. scrotums], they were
hanging up in the living house,
in the corner of the yoram.
Spoons were in them. They were
spoon holders.

IX. Pahú't mit vaꞤ kunkupapé'h-
vāpiṭvahitihat pehé'raha'

(HOW THEY USED TO SELL TOBACCO)

Payíṭṭa 'ára ta'y mu'ávaha-
ha'k, patu'á'púnma vura pukó-
vúr 'ihró'vicaṛa, púya vaꞤ kári
ká'kkum tuyé'crihvà', takunñik-
váric. Pa'asiktávaꞤn 'uꞤm
pakunikvárici pa'ávaha'. Ku-
nippé'r: "Pū'hára, 'ínná'k
'uꞤm pa'asiktávaꞤn 'ikváricci'."
PúyavaꞤ xas 'ínná'k tó'váric pa-
'asiktáva'an.

Yakún 'uꞤm 'utó'nti pakó-
kasipnu'k, pamu'ávaha'. Há'ri
pa'ávansa 'uꞤm vura púva 'á'pún-
mutihára pakó 'uꞤm pamu'á-
vaha'.

Kúna vúra 'uꞤm pa'ávansa
'ihé'raha xas 'uyé'cí'hvùtì', 'ihé-
raha xas kunikvárici pa'ávansa'.
'ÁpxaꞤn 'usuprávarati pe'hé-
raha'. Piṭváva kunṭárihti 'ápxaꞤn
'áxyàr pe'hé'raha'. VaꞤ kunku-
pató'rahitì'. 'ÁpxaꞤn 'á'tteípàri
kuyná'kkite karu kunṭárihti'.

Pa'asiktávaꞤn patakunñikváric
pa'ávaha', kuna vúra pē'cpùk
tu'áffie kite, vaꞤ vúra pamu-
'ávan tu'é'r. Pa'ávansa 'uꞤm
pe'cpuk xùs 'u'éṭti', pa'asiktávaꞤn
'uꞤm pú'icpùk xùs 'é'ṭtihára,
'ávansa 'uꞤ musípnū'kkiṭ 'uṭá'n-
nìv, yó'ram 'àḷ. Yó'ram 'àḷ
'uꞤm vura 'asiktávaꞤn há'ri xas
'uvúrá'yvuti', ṭí'vríhvak yó'ram
'àḷ. Payáffus kunikyá'ratì
yuxṭáram, xanvâ't, tínti'n, 'íp,
'axyû's, 'úruhsa', sápru'k, kó-
vúra vaꞤ payáffus kuní'hru'vti',

When a person has lots of food,
when he knows that he can not
use it all up, then he sells some;
they buy it from him. It is the
woman that they buy the food
from. They tell one: "No; buy
it from the woman in the living
house." Then one buys it from
that woman in the living house.
She always counts how many
storage baskets of food there is.
Sometimes the man does not
know how much food he has.

But the man is the one that
sells smoking tobacco; they buy
it from the man. He measures
the tobacco with a basket hat.
They pay him a piṭváva denta-
lium for a hat full of tobacco.
They figure it that way. And
for half a basket full they pay a
kuyná'kkite dentalium.

The woman is the one that they
buy the food from, but the money
she only touches; she gives it to
her husband. The man takes
care of money; the woman does
not take care of money; the man
is the one who has his money
basket setting there, on the yoram
bench. A woman seldom goes
around the yoram bench, around
the bench above the yoram.
What they use for making a
dress, abalone, clam, flint pend-
ants, juniper seeds, bull-pine nuts,

'ávansa 'u_Λm va_Λ púxxùs 'é·tí-
hàrà, 'asiktáva_Λn 'u_Λm va_Λ xus
'u'é·tí', pa'asiktavan'ù^up.

Pa'ávaha takunikváriccaha'^ak,
pé'cpuk páva_Λ takunikváriccara-
ha'^ak, 'úθvũy^tì 'ú·vrik^yàpù¹ pé'c-
puk. Va_Λ kunkupé·θvúyá'nnah-
hiti 'ú·vrik^yapu'ícpuk, pa'ávaha-
'óráhà pé'cpuk. Takunpî:p: "Va_Λ
páy^yuk pa'atevivk^yampíkvas
'ú·vrik^yapu', va_Λ pay paffúrax
'ú·vrik^yapu'."

Papuvúra fá't xútiapha'^ak kiri
nuθí'c, va_Λ takunpî:p: "U_Λmkun
púxay 'ára_Λr 'ú·vrik^tihàp'."

1. Pámitva pakó'ó·rahitihat pehé'raha'

'Ápxa_Λn 'axyar pehé'raha kuy-
ná'kkítck^ya'íru² 'u'ó·rahití', karu
há'ri parā'mvaraksá'mmútihañ.³
Vúra va_Λ kunθí'nnati pa'ápxán-
'anammahate papihní'ttētcas pa-
kunsuprávarati pehé'raha. Tcí-
mite vura 'uyá'hiti pa'ápxa'^an,
púkuteá·ktíhaþ, xutnahite yúra
kunikyá'tti'.

disk beads, olivellas, everything
that they use on a dress, a man
does not take care of; a woman
takes care of them, they are
women's property.

When they buy food the
money that it is sold for is
called 'ú·vrik^yàpù'. They call
it 'ú·vrik^yapu' money, the money
for which food is sold. They
say: "That condor plume is
'ú·vrik^yapu', this woodpecker
scarlet is 'ú·vrik^yapu'."

If they do not want to sell any-
thing, then people say: "They do
not take anything [any money]
from anybody."

(PRICE OF TOBACCO)

A hat full of tobacco is worth a
third-size dentalium, or a full-
size woodpecker scalp. The old
men keep a small-sized hat for
measuring tobacco. The hat does
not hold much, they do not press
it down, they just put it in there
loose.

¹ Cp. 'ip ní'ú'siprè^{et}, I picked it up.

² Third-size dentalium, sometimes called kuynakiteck^ya'íruh'arák-
ka'^as, old man third-size dentalium.

³ Full size woodpecker head, lit. one in which the scarlet reaches
the bill. The kinds with smaller scarlet, from the male birds, are
called 'icví'ttatē.

X. Pahú't kunkupe'hé'rahiti'

(TOBACCO SMOKING)

1. Po'hrâ'm

(THE PIPES)

A. Payiθθúva kʷó'k mit kuma-
'úhra'am^{3a}

(THE DIFFERENT KINDS OF PIPES
THAT THERE USED TO BE)^{3a}

VaꞤ vura kite kʷó'ka'ahup-
úhraꞤ mit kunikyá'ttihat xavic-
úhra'am,¹ karu faθip'úhra'am,²
karu xuparie'úhra'am.³ Xavic-
úhraꞤ karu faθip'úhraꞤ vaꞤ
kite kunic vura kʷó'k mit pakunik-
yá'ttihat'.

The only kinds of wooden pipes
they used to make were of arrow-
wood, manzanita, and yew. The
kinds they made most were of
arrowwood and manzanita.

Xuparie'úhraꞤ yúrukṽa-ra-
'uhramíkyav. Púmit vúra vaꞤ
'ikyá'ttihat' puxx'íte pánnuꞤ
kuma'árá'raś, vaꞤ vura kunic
'umússahiti pafaθip'úhra'am.
Kuna vura paxuská'mhar vaꞤ
mit kite kunic kunikyá'ttihat
paxupári'c.

The yew pipe is a downriver
Indian make. Our people did not
make it much. It looks like the
manzanita pipe. But they [our
people] made more bows of the
yew wood.

Papi'é'p va'úhrâ'msahanik vaꞤ
vura kíchanik xavic'úhra'am, vaꞤ
vura kó' kite pamukun'úhraꞤm-
hanik pe'kxaré'yav papikvah vaꞤ
panuθittí'mti'.

But the old style of pipe is the
arrowwood pipe alone, that was
the only kind the Ikkareyavs used
to use according to what we hear
in the myths.

VaꞤ vura yú'xas⁴ su' xé'ttcite
pamússu'uf, pavura xávic uku-
pitti', kúna vura púmit vura vaꞤ

Elder is soft-pithed, like arrow-
wood is, but they never made
pipes of it. They were afraid of

¹ Xávic, Arrowwood, Mock Orange, *Philadelphus lewisii* Pursh var. *gordonianus* Jepson.

² Fáθi'p, the wood of any one of the four species of manzanita occurring in or near the Karuk country. The wood of any of these species could be used indifferently for making a pipe.

³ Xupári'c, Western Yew, *Taxus brevifolia* Nutt.

^{3a} For illustrations of pipes see Pls. 27, 30, 34; also the illustrations in Powers (reproduced as Pl. 29 of this paper), Mason, McGuire, Goddard, Dixon, and Kroeber (for references see pp. 23-34).

⁴ Yú'xas, Blue Elder, *Sambucus glauca* Nutt.

'ikyá'tihaphat po'hrâ'm. Kun-
 ?á'ytihat mit payúxas, mit kuni-
 píttihať ke'micappíric, puya'ha-
 rappíric.

Ká'kum 'ukko'rahina'tihanik
 karu ká'kum vura pu'ikk^{yó}rahí-
 tihaphanik pa'ahup'úhra'^am, xá't
 fá't vura kuma'áhup. Káruma
 vúra 'uhrámkā'msa va; vura
 'ikk^{yó}rī'puxsahanik há'ri. Ta'y
 mit vura 'u^umkun káru vura
 púmit 'ikk^{yó}rahítihaphat pamu-
 kun'úhra'^am. Pa'ararakká'ní-
 miteas pamukun'úhrā'mhanik
 pe'kk^{yó}rī'ppuxsa'.

Karu vura ká'kum 'u^umkun
 'aso'hram'úrá'mhānik pamukun-
 'úhrā'mhanik, kó'vúra 'áshanik
 po'hrâ'm.

Mi tavé'ttak va; pa'apxantín-
 nihite kunivyíhukkať, ta'y pe'k-
 yá'ras. Va; kári vúra ko'vura
 kunic tayíθ pakunikyá'tti pa'á-
 ra'ar. Va; vura kari kunikyá's-
 sip pavura kó' kuma'úhra'^am
 kunikyá'tti'. Ká'ku mit 'apxan-
 tinihite'úhra'm kunic kunikyá't-
 tihať. Yítekúniciteas pa'uhrā'm
 va; mit pakunikyá'ttihať.⁵

elder, they said it was poison
 wood, dead person wood.

Some wooden pipes no matter
 of which kind of wood they were
 made were provided with stone
 bowls and some were without
 stone bowls. Even big pipes
 were bowlless sometimes. Lots of
 the men did not have any stone
 bowl on their pipes. Those were
 the poor people's pipes, the ones
 that had no stone bowls.

And some people had stone
 pipes, the whole pipe of stone.

After the white people came,
 there were lots of tools. Then
 the Indians worked everything
 different. They started in then
 to make all kinds of pipes. They
 made some like white men's pipes.
 They were funny looking pipes
 that they made.⁵

⁵ Pl. 27, d, shows Nat. Mus. specimen No. 278473, apparently collected at the Hupa Reservation, which is declared by Imk^yanvan to be a typical pipe carved out by the Indians in imitation of a White man's pipe. She even said that she suspected the soldiers at Hupa had whittled out such a pipe, and not Indians at all. To show how totally unfamiliar Imk^yanvan was with northern California all-wood pipes of a kind not made by the Karuk-Yuruk-Hupa, with very slender stem and a portion suddenly becoming much thicker at the bowl end, she declared that the pipes of this type shown in Powers' Fig. 43 (reproduced as our Pl. 29), from McCloud River, Feather River, and Potter Valley, are also freak pipes, made by Hupas "mocking" the White man pipes.

a. Paxavic'úhra'^{5a}m(THE ARROWWOOD PIPE)^{5a}

a'. Pe-kxaré'ya va; mukun'úh-rā-mhanik xavic'úhra'^am

(THE ARROWWOOD PIPE WAS THE PIPE OF THE IKXAREYAVS)

Pi'ép mit 'u;m vúra ta'y paxávic Ka'timí'n⁶ 'inirahíram paxávic. Va; vura kumá'i'ihanik, pattá'yhánik, pe-kxaré'yav 'u;m-kun káru vúra va; pakunikyá't-tihanik pavimtá;p, karu pakun-níhaí, karu pām'ti'kkē'r,⁷ kar imθá'tvar, karu tákkasaí, karu papasni'kk'é'r⁸ va; kuníkyá'tti-hanik, pakkó'r⁹ karu vura va; kunikyá'ttihanik paxxávic. Xavic'úhra;m karu pakunikyá'tti-hanik, tcántcā'fkuničas. Xavic'úhra;m papikváhahirak va'úh-rā-mhanik.

Long ago there was lots of arrowwood at Katimin rancheria. That was why there was lots of it, because the Iksareyavs were making flint pointed arrows, and wooden pointed arrows, and Indian cards, and shinny sticks, and shinny tassels, and whistles too they were making, and comb sticks too they were making of arrowwood, and they were making arrowwood pipes too, white ones. It was the arrowwood pipe that they had in story times.

b'. Xavic'úhnā'mite mit mu'úhra;m xikí'hitc

(SQUIRREL JIM'S PIPE WAS A LITTLE ARROWWOOD ONE)

'Iθá'n mit va; ká; nummáhat Xikí'hitc, pihní'tteite, ke-vk'arih-θu'uf, kári mit kari k'yá;n kuní-runná'tihat teicci'haías. Só-yas kun'aramsíprī'nati', va; ká;n mit kunírunná'tihat, payé'm takô; tapuva; 'irunnā'tihaþ. Xas 'uppip: "Táni'á'tcitcha; patakí'kmahap. Má'sū'm¹⁰ 'íp nihé'rat, víri va; tánipá'ttcur panani'úhra'^am." "Tcém, mánik nu; páppive'c." Xas kunic pata-

Once we met old Squirrel Jim at Three Dollar Bar Creek, people used to travel through there on horseback, coming from Sawyer's Bar, they used to travel through there, now they do so no longer, they do not travel through there any longer. Then he said: "I am glad to see you folks. I took a smoke a short distance upcreek, and then I lost my pipe." "All right, we will look for it." Then

^{5a} See Pl. 27, a, c, e.

⁶ There was xávic on the Ishipishrihak side, too.

⁷ Indians cards were also less frequently made of pihíri.

⁸ Whistles of arrowwood were made for children, and were also used in the war dance, brush dance, and deerskin dance.

⁹ A stick of arrowwood a foot or more long, used by the men for dressing the hair after bathing, also used ceremonially in the new year ceremony.

¹⁰ Or má'sūkām. Referring to up the Salmon River and its tributaries.

kinvá'm'yuv xas 'uppî:p: "'Ana-na'úhnā...m'mite."¹¹ 'Uxus xáy kunxus 'ata fá't 'apxantítē'úh-ra'^am.

as he passed us, he said: "A little Indian pipe." He was afraid people would think it was a White man pipe.

c'. Pahú't kunkupe'kyá'hiti
xavie'úhra'^am ^{11a}

(HOW THEY MAKE AN ARROWWOOD
PIPE) ^{11a}

Takun'áppiv hó'y kite xavie'íp-pa', hó'y 'ata kite payáv 'u'í'hya'. 'Ararapí'mate vúra 'u'm ta'y mit paxávic. Há'ri vura márúk tákunma po'hram'íkyá'yav, puy-ava: kári takunpî:p: "Va: ká:n yáv 'u'í'hya po'hram'íkyav, fí'ppayav, 'uhram'íkyá'yav va: ká:n 'u'í'hya'."

They hunt for where there is an arrowwood bush standing, where there is one that ought to be good. There were lots of arrowwood trees close to the rancheria [of Katimin]. Sometimes they see upslope a good one for a pipe, and then they say: "There is a good one standing there, good for a pipe, a straight one [bush], one good for making a pipe is standing there."

Patakunikyá'vicaha:k paxa-vie'úhra'^am, takuníkpā'ksùr pax-xavie'ásxa:y 'icvit.¹² Ká:kum pa'áhup puyé'pcahára, pa-'uhramé'kyav, tírihca pa'áhup. Paká:n kunic 'úmxū'tsurahiti', vaká:n takuníkpā'ksur, va: 'u'm púva: ká:n 'imxū'tsúrahitihe'cara po'hram'í'ceak. Vura hári vúrava pakuníkpā'kti paxxávic. Va: 'u'm kari yé'pca', va: 'u'm pu'imxáxā'ratihára, papicyavpí'c takunikyá'ha'^ak, va: 'u'm kári pa'íppa 'iváxra su'.

When they are going to make an arrowwood pipe, they cut off a piece of the green arrowwood. Some sticks are not good for making a pipe, they are widish [not round]. They make the cut where it is swollen [where twiglets branch off], so it will not be swollen in the body of the pipe. They cut the arrowwood at any time. They are good ones, do not crack, when they make them in the fall; the tree is then dry inside.

¹¹ He chanted the word, holding the vowel of the penult very long.

^{11a} For arrowwood pipes in various stages of making and also 4 finished pipes (only the third pipe from the right-hand end is of manzanita) see Pl. 30.

¹² The arrowwood used for pipes is from $\frac{3}{4}$ inch to 2 inches in diameter, the pith channel is $\frac{1}{8}$ inch to $\frac{1}{4}$ inch in diameter. Practically all pieces are straight enough to produce a straight pipe when dressed off, and although the pith channel is often far to one side of the center, the pipe can be centered about it in the dressing.

Píccíꝑ, vaꝫ káꝫ takuntárup-kurí pakáꝫ 'ihé-rah u'í-θre'^{13a} po'hnam'íppañite, vaꝫ 'uꝫ xé'tteite pakuntárukti'.¹⁴ Teaka-'í-te kúnie pakuntá'teti'. Puyáv-hara payítteakanite puxx^wite takuntá'ttecah'^ak. Pamussúruvar xáy 'utánníha'. Xáy vaꝫ káꝫ kunvúppakurí passúruvar; há'ri 'áppapvári passúruvar. Vaꝫ 'uꝫ yáv 'ukupattá'tcáhihi pakuní-rū'h-tíha'^ak. Yíθθa 'uhráꝫ vúra ta'y pamutá'v'é'p.

Puhitíhaꝫ 'atciptyá'khára pamussúruvar,¹⁵ po'hram'ahúp'á-teip, há'ri tí'mvári pamussúruvar.¹⁶ Vúra vaꝫ puhúnhara xát pu'atciptyá'khára pamussúruvar,¹⁵ vúra kunímm'ũ'sti pakunxúti vaꝫ káꝫ várihe'c passúruvar. Vaꝫ vúra kunkupatáruk-kahiti po'hram'íppañ, xas vaꝫ vúra kunkupatárukkahiti káru pakunníhař, pakunihara'íppan-kañ, pakáꝫ kunvé'hk'urivuti payú^uv.

'Ávahkam karu vúra takunik-xárip, vaꝫ vúra takunkupé'xárip-aha po'hráꝫ pakunkupe'kyá'he'^ec, pakari xé'tteite.

Karixas takunsuváxra', má-kavánnihič, pu'imfiráři'khara vuřa. 'Imtcáxxahamũ' karu vúra puyávhařa, 'úmtcũ'nti'. 'Ahir-am'ávahkam 'ář vaꝫ káꝫ pakunsuváxra'hti', 'ínná'k, takunták-

They first make hole where the tobacco is going to be, on top of the pipe. It is soft when they make the hole. They dig out the bowl end of the pipe, just as they dig out an arrow, the tip end of an arrow, where they stick the foreshaft in.¹⁴ They also work it outside, they work it to the shape of the pipe, while it is still soft. One ought to whittle it off slow. It is not good to cut it too much in one place. The hole might get spoiled. They might cut into the hole; sometimes the hole is to one side. It is good to whittle it as it is being revolved. One pipe makes lots of whittlings.

The hole is not always in the middle, in the middle of the stick; sometimes the hole is to one side. It makes no difference if the hole is not in the center, they watch where the hole is going to come.

Then they dry it, a little back (from the fireplace), not where it is so hot. They dry it there above the fireplace, inside the living house. It is not good to dry it in the sun either, it cracks. They dry it there above the fireplace inside the living house; they hang it up. It must dry slowly. They do that way so

^{13a} Or 'u'í-θré'círak.

¹⁴ See Pl. 33, a, for dug-out shaft tip of Karuk arrowwood arrow ready to receive foreshaft.

¹⁵ Or pamússu'^uf, its pith.

¹⁶ Since the stone pipe bowl conceals the centering or noncentering of the big end of the pipe about the pith cavity, the Karuk are not careful about that end; and they are also careless about centering the mouth end about the hole, some pipes having the hole to one side.

kārārī. Teaka'í'te po·vāxrā'hti'.
 Va_∞ kunkupé'kyā'·hiti va_∞ 'u_∞m
 pu'imtcú'ntihārā,¹⁷ va_∞ 'u_∞m
 sākri·vhē'ec. Pató'mtcúraha_∞k,
 pakunikyā'ttiha'_∞k, takunpī'p:
 "Tó'mxāxa'r."¹⁸

Hú't manva vura kumá'i'ihanik
 papu'ikmahátera_∞m suvāxrā'hti-
 haphanik paxavie'úhra'am. Vura-
 hú't manva vura kumá'i'ihanik
 'ínnā· kite kunsuvāxrā'htihanik.
 Pakunníhar 'u_∞m vura nik há'ri
 'ikmahátera_∞m kunsuvāxrā'htihan-
 nik, pú mit vura haríxxay nam-
 máhat 'ikmahátera_∞m kunsuvāx-
 rā'hti' pa'uhram'íkya'v, vúra mit
 'ínnā· kite kunsuvāxrā'htihat
 'ikrívra'm'mak.

Paxxávic 'u_∞m vúra pupárām-
 vūtihāp. Punaθittimtihara xa-
 vic kunpáramvuti', kunsuvāx-
 rā'htihāt mit vúra kite 'ínnā'_∞k.
 Pafaθip'úhra_∞m vúra kite pakun-
 páramvūti'.

Po'hramík'yav xá't vúra hari
 vura kuníkyav va_∞ vur 'umtcú-
 re'ec, pavúr umtcúrē'caha'_∞k.
 Há'ri vura pu'imtcú'ntihāra, xá't
 káru su' ása'y, xá't karu xáttik-
 rūpma'. Há'ri'ávahkam 'u'aram-
 sí'privti pè'mtcúr, karu há'ri sú-
 'kam 'u'áramsí'privti'. Patcé'm-
 ya'te vura yáv takunpe'kyássip-
 re'ha'_∞k, karu patcé'mya'te ta-
 kuntárukkaha_∞k po'hram'íppañ,
 pakari'ásxa'y, va_∞ 'u_∞m pu'ifyé'm-
 tcú'ntihāra, va_∞ 'u_∞m kári pa-
 mu'áhup xùtnàhite, va_∞ 'u_∞m yáv
 'ukupe·vaxráhahiti'. Va_∞ 'u_∞m
 yā'mahukate pakári 'ásxa'y, va_∞
 'u_∞m yā'mahukateíkya'v, karu vu-
 ra va_∞ 'u_∞m pu'imtcú'ntihāra.

it will not crack, so it will be
 hard. When it cracks when they
 are making it, they say: "It is
 cracked open."

It was funny that they did
 not dry the arrowwood pipes in
 the sweathouse. It was funny
 that they always used to dry
 them in the living house. The
 arrows they sometimes used to
 dry in the sweathouse. But I
 never saw them drying a pipe
 that they were making in the
 sweathouse; they just dried them
 inside, in the living house.

The arrowwood they did not
 boil. I never heard that they
 boiled arrowwood, they just dried
 it in the house. But the manza-
 nita they boiled.

Pipes in the making will crack,
 if they are destined to crack, at
 no matter what season the wood
 is gathered. Sometimes they do
 not crack although full of sap and
 in the springtime. They start to
 crack both from the outside and
 from the pith channel. If dress-
 ed at once to the shape of the
 pipe and if bowl cavity is dug
 out at once, while still green, it
 will not be so likely to crack, for
 its wood is then thinner and it
 dries evenly. It is easy when it
 is still green, easy to work, and
 that way it does not crack either.
 Sometimes they used to rub on
 grease on the outside of the pipe

¹⁷ Or pu'imxāxā·ràtihārā.

¹⁸ This is the verb also regularly used of a finished pipe cracking.

Há-ri 'aθkúrit kuniyvúrukti po'h-ramíkyav'ávahkam, va: 'u:m pu'iváxra'htihara pamu'iceaha su?, teaka'íte kunic 'uváxrā'hti', va: 'u:m pu'imteú'ntíhaŋa. Há-ri vúra mit vúra kunikyá'tihat pamukun'úhra'am, pieyavpíc'u:m pakaniyá'ate, va: 'u:m kar iváxra pa'áhuþ, karu vura pu'imteáxhaŋa. Há-ri vur xavíc'iváxra pakunikyá'ratihaniŋ, va: vura yávhaniŋ, pu'imteú'ntíhaŋa, va: 'u:m sákri:v vura kitchanik pé'kyav, sakrivíkyavhaniŋ. Va: vura takunpíppá'teur po'hramíkyav patakunmáha:k tó'mteuŋ, há-ri vura pupipá'teúratihap, va: ká:n vúra takun'í'teuŋ, kari yíθ kúna takunpíkyav.

Kómahite kunsuváxrā'hti¹⁹ po'hramíkyav 'ahiram'ávahkam va: 'u:m yá'mahukate 'ikfú'tráθun.

Fá't vúra kuma'áhupmū'k²⁰ kunikfutráθunati', 'ássamū'k kuniktivárā'ti', xákkarari vura kun'arāvū'kti'.

Karu há-ri 'íppihmū'k kun'ikfutráθunati po'hramsúruvar. 'I-píhsí:hmū'k, 'ikfutráθunāra-

that they were making, so its juice would not dry in it, and the drying would be slow, so that it would not crack. Pipes were made at all seasons of the year, but the fall was the proper time, for at that time the wood was dry and the weather was not hot. Sometimes they made pipes out of dry arrowwood. They were good ones, they did not crack. The only trouble was that they were hard to make, difficult to make. A pipe in the making they threw away when it was found to be cracked. Sometimes they did not even take the trouble to throw it away, they just let it lie where it was, and started to make another one. They dry the pipe they are making a little above the fireplace so that it will ram out easier.

They ram it out with any kind of a stick; they hammer it [the stick], chisel fashion, they work it from both ends.

And sometimes they ram out the hole in the pipe with a bone. With a bone awl, a rammer, they ram it out. They use a cannon

¹⁹ Their "pipe work."

²⁰ Often with a sárip, a hazel stick prepared for use in basketry. The pith is so soft that it can easily be removed with a toothpick. Sometimes the pith is so loose that air can be sucked through it while still intact in the piece of wood cut to the length of the pipe. While the Indians speak of it as being rammed out, it is really dug out as well as rammed out. The Karuk never heard of splitting a pipe tube longitudinally, removing the pith or otherwise making a channel and then gluing the halves together again, as is practiced by the Ojibway in making their pipe stems.

mũ·k, pakunʔikfutráθθùnàràti'. Sakanikʔoraʔippi', pufiteʔapsih-
 ʔippi' vaʔ pakunʔihrũ·vti', kunθi-
 myá·tti, pícci·p paʔippi', vá·ram
 vura kunʔikyá·tti pamússi', ní·n-
 namite vura kunʔikyá·tti', kunθi-
 myá·tti 'ássàmũ'uk. Karixas ta-
 kunʔikfũ·traθun, xákkarari vura
 kunʔarávũ·kti'.

Kunsuváxrā·hti pícci'ʔp Vaʔ
 'u·m xé·tteite patuvaxráha·k pa-
 mússu'uf. 'Á·pun tó·kyívic paxa-
 vicʔikfũ·tráθunàpù', paxavícsu'uf.
 'Á·pun tukifkúric. Vaʔ kunku-
 pé·θvúyā·nnahiti makarúna pa-
 ké·vni·kkiteàs karu papihní·ttei-
 teàs, xavicʔikfũ·tráθunapu', vaʔ
 kunkupe·θvúyā·nnàhiti'.

d'. 'Amvavákkay vo' á·mnúp-
 rihti paxavicʔuhramsúru·var

a''. Payiθúva kó· kumapássay
 kʔaru 'amvavákkay

Karu há·ri 'amvavákkaymũ·k
 takunθáruprinavaθ po·hramsúru-
 var.

Patakunʔik·kʔárahak paʔá·m'-
 ma, pímná·n'ni, 'itrō·pasúppaʔ
 vur é·k tamé·ktátta·y pavákkay,
 pe·knimnamké·mmítcha'ek. Vaʔ
 paʔamve·váxráhak suʔ pakunʔá-
 rá·rahiti', 'ú·yvaha karu vura
 sùʔ kunʔará·rahiti', pufite·vívaxra
 karu vura kunʔá·mti', 'ikye-
 puxké·mmítca karu vura kun-
 ʔará·rahiti'.

'Amvavákkay 'u·m vura vá·n-
 nāmicitcàs, pássay²¹ 'unúhyā·ttaš,
 'ipcú·nkinatcàs. Pímná·ni 'u·m
 pátta'y, 'imfirári'k, pakunʔá·mti
 paʔá·mmáhak.

bone, a deer's leg [bone], they
 first file the bone off, they make
 its point long, they make it slen-
 der, they file it off with a rock.
 Then they ram it out, coming
 from both ends, the pipe.

They dry it first. Its pith is
 softer when it is dry. The ram-
 mings fall on the ground, the
 arrowwood pith. It is curled up
 on the ground. The old women
 and old men call maccaroni that
 way, arrowwood rammings, that
 is what they call it.

(A SALMON-GRUB EATS THROUGH
 THE ARROWWOOD PIPE HOLE)

(THE DIFFERENT KINDS OF SAL-
 MON BEETLE AND WORM)

And sometimes they bore out
 the hole in the pipe with a sal-
 mon worm.

When they catch salmon, in
 summer, in a few days it is full
 of bugs, if it is in an old living
 house. They live in the dried
 salmon, and in the salmon meal
 too they live, and they eat dried
 deer meat too, and they live in
 old untanned deerskins too.

The salmon worms are longish
 ones, the salmon beetles are short
 ones. In the summertime there
 are lots of them, in the warm
 time, eating on the salmon.

²¹ 'Ára·r mit kʔaru yíθθa vó·θvũ·yti·hàt Pássa·y, Kaʔtimí·n mit
 ukré·et, paʔicvirípmā· mit kuníppē·nti·haš. There was a person
 named Salmon Beetle too, he lived at Katimin. He died about 1877.

Pássay 'u:m mutúnvi:v 'amva-vákkay. Pavúra kó-vúra kós. Pássay 'u:m vura 'á:mmáhak 'u'uruhik'ó'ti', 'unuhtunvé'ttcaś, tà'ay. 'Amvavákkay xas takunkíttra'. Teé'myate ta:y pavákkay. Teé'myate kunké'tcasahiti'. Karixas kúkkum va: takunkíttra', pássay takunpárihić. Xas kúkkum takunpúruha'.

Vura 'u:m hitíha:n va: ká:n kun'á:aráhiti 'á:mmáhak. Há'ri va: vúra nu'á:mti pavákkay, xaθímtup kúníc. Páma:n tanúkxi'vcūràhà'ak, va: kari pavákkay tánumma patakun'íruvo'n-nícukva', patanúkxi'vcūr. Pa'á:ma patayáv nupikyá'ha'ak, va: kari 'í:m tanusá'nnupuk, karixas sáripmũk tanutáttuyeur pavákkay, víri pa'á:pun takunívraric, va: vura ká:n takunpérũnpà'. 'Ikri'vki kók pa'amve'vaxra 'á:mtíhansañ. Kók pakun'á:mti pa'amve'vaxra'. Kuyrá:k kók pa:pássay karu kuyrá:k kók pa'amvavákkay.²² Nu: karu kumá'í'i nu: pa'ára'r, nu: karu 'amvá:mvã'nsà'.

The salmon worms are the salmon beetle's children. There are all sizes of them. The salmon beetle lays eggs on the salmon, little eggs, lots of them. The salmon worms hatch out. Soon there are lots of the worms. Quickly they grow big. Then they hatch out again, they turn into salmon beetles. Then they lay eggs again.

They live all the year on the salmon. Sometimes we eat some of them, like we do grasshoppers. When we peel the skin off, then we see the bugs crawling out, when we peel it off. When we clean the salmon, we take it out-doors, then we brush it off with a bundle of hazel sticks, then they fall on the ground, and that is where they perish.

There are six kinds of salmon eaters, there are six kinds that eat dried salmon: there are three kinds of salmon beetle and three kinds of salmon worm. And we make seven, we Indians we are salmon eaters too.

²² The kinds of beetles and grubs described by the Indians have been quite satisfactorily identified.

Efforts to obtain a specimen of either adult or larva of the small bluish black beetle described respectively as the only pássay and 'amvavákkay which were found in the dried salmon before the Whites came, have not been successful. According to Dr. A. G. Boving, of the Division of Insects, U. S. National Museum, it is probably *Necrobia mesosternalis* Schiffer, which is native to America and reported from Arizona, a species closely resembling in appearance of both adult and larva and in habits the common cosmopolitan *Necrobia rufipes* DeGeer, which has been introduced into America from Europe. The color of the adult is bluish black, and it is smaller than the adults of *Dermestes vulpinus* and *Dermestes lardarius*, which is exactly what the Karuk state. The larva is reddish (according

Kuyráḱ kḱ tapapássaý: Yíḱ-
ḱa pakumapássaý vaḱ 'uḱm vura
túppitcaś, 'ikxánnamkūnicitcaś,
'ámkūvkunicitcaś kúníc. Pi'ép
vúra va'amvapássaý vaḱ pay-
kḱó'k.

Vaḱ uḱm yíḱ kunimmússahiti
papássaý ké'citcaś, vaḱ 'uḱm 'ik-
xáramkūnicàś, 'iḱákḱ-vúra 'ikxá-
ramkūnicàś.

There are three kinds of salmon
beetle already:

One kind of salmon beetle is
little, black bluish ones. This is
the old-time salmon beetle.

Another kind of salmon beetles
are larger, they are black, they
are black all over.

to Dr. Boving, more precisely reddish blue or brownish blue) and not very hairy, which agrees with the Indian description of the original pipe-boring worm, listed first in the text, and indicates that the first-listed beetle and worm were adult and young of *Necrobia*. The larvæ of *Necrobia* species live in carcasses, meaty or greasy refuse of all kinds, hides, old clothing, rags, or shoes. While making galleries is not the regular habit of this larva, it is capable of making holes and galleries. A *Necrobia* larva confined in a bottle by Dr. Boving ate its way through the cork. The *Necrobia* larvæ are also well fitted for making galleries since they are practically hairless. *Dermestes* larvæ on the other hand live in soft material and are quite hairy.

The second and third kinds of beetle enumerated in the text have been identified respectively *Dermestes vulpinus* Fabr. (black all over) and *Dermestes lardarius* Linn. (black with the foremost part of the wing-covers yellowish gray). These are both Old World species, now cosmopolitan, and introduced into America by the Whites. They are species occurring in the salmon and seen about the houses of the Karuk at the present time. The worm listed second in the text is the larva of either of these species, the appearance being almost identical. It is interesting that the older Karuk still remember that these are not the old-time kind.

The worm listed last in the text, occurring only in actively rotting salmon, and white in color, is the maggot of fly species.

The boring habits of another *Dermestes* species, *D. nidum*, are of interest in this connection. *D. nidum* lives in the nests of herons from Massachusetts to Texas and eats fish refuse. The larva of this species when about to enter the pupa stage, bores into the heartwood at the broken off end of a twig to a depth of an inch or more (precisely after the manner of Karuk pipe boring), sheds its skin to plug the entrance of the hole, the hair sticking backward to block any intruder, and when the beetle hatches out it is strong enough to back out, ejecting the skin. (Information about habits of *D. nidum* furnished by W. S. Fisher, Division of Insects, U. S. National Museum.)

Va₂ vura xá's kô's payíθa kuma pássay kô's,²³ yíθúva kít-kunimmússahiti'. Ké'citcas²⁴ va₂ káru vúra, pa'átci₂ tapúkrā-m-vam kumapássay.

Kuyrá₂k kô'k karu pa'amva-vákkay:

Yíθa pakumavákkay kunic'im-yáttipuxsa'. Va₂ 'u₂m puxx'wíte 'á'xkunicaš, kunic xá'skúnic 'am-tap-kunic'á'xkúniciteaš. Pa'aθ-kuritara'ahup'ássippak va₂ káru vura ká₂n kun'árā'rahiti'. Kun-imcákkarati pa'aθkérít. Pa'áhup fá't vúrava kun'á'mti pa'aθkúrit kitcha'ak, va₂ karu kun'a'mti'. Pamakayvaské'mite tanu'úsip-rē'ha'ak, va₂ káru vura ká₂n kun'árā'rahiti' sù? Va₂ 'u₂m pa-pi'é'p va'amvavákkay. Va₂ pá-'u₂m va₂ po'h-rá₂ ̣aruprí'n-nátihañ, va₂ pá'u₂m pa'am-vavákkay. Kun'ittí'mti va₂ pikváhàhīrak kun'íhrū'vtihànik pa'amvavákkay, va₂ kumá'i' pa-vákkay kun'íhrū'vti'. Va₂ po'h-rámsu'f ̣aruprí'nnátihañ.

Yíθ 'u₂m pakumavákkay 'im-yáttaras, ké'citcaš. Va₂ 'u₂m vúra púva₂ ká₂n 'árā'rahitihaphanik pi'é'p. Payé'm 'u₂m vúra va₂ tátta'y.

Karixas yíθa karu teántcā'f-kunicas pa'amvavákkay, tú'ppit-caš, va₂ 'u₂m pa'amvaxxá't kun-í'á'mti', pa'amve-váxra pató'xá't-taha'ak, va₂ kun'á'mti'.

About that same size there is another salmon beetle, only it looks different. They are big ones too, striped across the middle.

There are three kinds of salmon worm too:

One kind of the worms has little hair on. They are very red, they are kind of grayish red ones. In a greasy wooden cupboard they live too. They smell the grease. They eat wood or anything if when it only has grease on it, they eat it. And whenever we pick up an old rag, they are living in it too. That is the old-time salmon worm. That is the tobacco pipe borer, is the salmon worm. Because they heard in the stories that they were using it, that salmon worm, that is why they use it. It eats out the pipe pith.

Another kind of the worms are hairy ones, big ones. They did not use to be here long ago. Now there are lots of them.

Then there is another kind of salmon worms that are white ones, little ones, they eat the rotten salmon, whenever that dry salmon gets rotten, then they eat it.

²³ Or yíθa kumapássay va₂ vúra xá's kô's, there is another salmon beetle about that same size.

²⁴ Nondiminutive ké'ttcas would never be applied to salmon beetles, the diminutive, usually translated as larger, being preferred.

b". Pahút kunθaruprinávā·θtiha-
nik pavákkay po·hramsúruvar

(HOW THEY USED TO MAKE THE
SALMON GRUB BORE THE PIPE
HOLE)

Patuváxra po·hrām, va; ká:n
takun'í·va·yramni pa'amvává·θkú-
rit po·hramtárúk·vā·řak. 'A? tak-
un'í·hi·crihmaó. Xas va; kuním-
m'ū·stì'. Tcaka'í·mite vur 'u-
'úkkùrìhtì paθkúrit. Púyava;
kunímm'ū·stì' yané·kva tuváxra
paθkúrit, su? va; vura tupík-
k'asvař páθkúrit.

Karixas va; kári patuváxra',
paθkúrit, karixas 'amvavákkay
takun'áppiv, karixas va; ká:n
'á·mmáhak takun'áppiv pavák-
kaý. Sú·řřak ta;y ki pavákkaý,
sú·řři·ccak. Karixas va; su? tak-
unθá·nnam'ni, po·hrá·mmak sù?.
Kohomayá·tc vura pavákkay
pasu? takunθá·nnam'ni. Karixas
'axváhahmū·k takuniptaxváh-
tcak, karixas 'a? takuntákkarari
'ā·nmū·k. Pamússu·f va; tu-
'ā·mnúpri'.

Xas pataxxár utákkārā·řihvā-
ha'ak, 'axmay ík vúra xàs tákunma
yanné·kva to·θárù·řinahiti po·h-
rā·m. Hínup é·kva tó·θá·ruprin
pamússu·f po·hram'í·kya·v. Pú-
yava; kárixas takuníkyav po·h-
rā·m.

Puhitíhā·nhara pavákkay 'ih-
rú·vtíhaþ. Va; pa'ára·r va;
kumá'í·i vura pavákkay su? 'u-
θamnā·mníhvutì', kiri va; nipi-
tcakuvā·nnā·rā·tì' panani'úhra'·am.
Karu há·ri vúra pu'íkyā·ttihara
pavákkay, há·ri tó·myáhsaþ. Va;
kite kúníc vura kunkupitti' pa-
kunikfutrá·θθùnā·tì'.

When the pipe is dry, they spill
salmon grease into the hole that
has been dug in the pipe. They
stand it up on end. Then they
watch it. The grease soaks in
slowly. Then they see that the
grease has dried, the grease has
already soaked in.

Then when it gets dry, that
grease, then they look for a sal-
mon worm; then they look for
the worm there on the dry sal-
mon. There always are lots of
them on the backbone, on the
backbone meat. Then they put
it in, in the pipe. It is a medium-
sized worm that they put in.
Then with pitch they shut it up.
Then they hang it up with twine.
It eats its way through.

Then after it has hung for a
long time, then all at once they
see that the pipe has been bored
through. Behold, he has eaten
along the pith channel of the
unfinished pipe. Then they fix
the pipe.

They do not do it with the
worm all the time. A man puts
it in there just because he wants
to brag over his pipe. And some-
times the worm does not do the
work, sometimes it gets suffo-
cated. The way that they usu-
ally do is to ram it out.

e'. Teaka'i'miteŋikyav xas pakun-
pikyāṛati po'hrām

(THEY ARE SLOW ABOUT FINISHING
UP THE PIPE)

Pícci:p vaṛ kunikyā'tti 'ávah-
kam pavura po'hrāṁ 'umús-
sahitihe'ec, karixas 'ippan kuna
takuntárúk, karixas takunsu-
vāxra'. Teaka'i'mite po'hramŋik-
yav xas patakunpíkyā'ar. Ta-
kuníkfū-trāḥūn.²⁵ Teaka'i'mite
vura 'asaxyíppitmū'k²⁶ kuntaxí-
xī'cti 'ávahkarū. Xara kunḥim-
k'yutik'yúttiti 'ássamū'u'k, 'íffuḥ
kuna tcimtcí'kk'ārāmū'u'k.

First they make the outside
shape of the pipe and dig out the
bowl, then they dry it. Then
they are slow about finishing up
the pipe. They ram it out.
Slowly they scrape off the out-
side with white rock. Then they
rub it for a long time with a rock,
and at last with scouring rush.

f'. Xavieṛúhraṁ 'uṁ s'irik'yūñic

(AN ARROWWOOD PIPE SHINES)

Xávie 'uṁ s'irik'yūñic, tcé'm-
yaṛtc kunikyā'tti s'irik'yūñic.
Tcántcā'fkunic káru. 'Im'yusáyav
po'kkó'rahitihaṛk 'ikxáramkunic
pe'kk'yó'r, paxavieṛúhra'am.
Tcántcā'fkuníc.

Arrowwood shines, they quickly
polish it. It is white too. It
looks pretty when an arrowwood
pipe is bowled with a black pipe
bowl. It looks white.

b. Pafaḥip'úhra'am^{26a}

(THE MANZANITA PIPE)^{26a}

Fáḥi:p k'áru vura kunikyā'tti
po'hrām. 'Á'xkūnicas pafaḥip-
úhra'am. Ta'y vura kunírhū'v'ti
pafáḥiṇ, síkki k'áru kunikyā'tti',
kar iktī'n, karu tasánsárar, kar
'uripihivíkk'ar.

They make pipes of manzanita,
too. They are red ones, the
manzanita pipes. They use man-
zanita for lots of things, make
spoons, and canes, and acorn-
soup scraping sticks, and reels for
string.

a'. Pahút kunkupé'kyā'ssipre-
hiti pafaḥip'úhra'am

(HOW THEY START TO MAKE A
MANZANITA PIPE)

Pa'avans uxútihaṛk kiri faḥip-
úhraṁ níkyav, xas tuvá'ram,
tu'appivar pafáḥi'p. Púyava
pató'mmáha'a'k, xas 'ievit tók-
pā'ksùr, ké'tc vura tók'pā'ksùr,

When a man thinks he wants to
make a manzanita pipe, he starts
off, he goes to look for manzanita.
Behold, when he finds some, then
he cuts a piece off, a thick piece,

²⁵ The informant is grouping both the ramming and the worm-
boring processes under the term "ramming."

²⁶ A chip of this rock was used for many purposes as a knife.

^{26a} See Pl. 27, b, and Pl. 30, third specimen from right-hand end.

áxxak tu''árihié va'^a.²⁷ Xas to'p-vá'ram, va₂ kite tu'é-θ pa'áhup pa'íp 'ukyá't, pafaθip'áhup.

Kárixas 'á'tcip to'páarakva₂. Papupáarakvaraha'^ak, pato'kyá'-ha₂'k su' 'usú'fhiti', va₂ 'u₂m 'umtcúre'^c.²⁸ Pasu' usú'fhiti-ha'^ak, va₂ 'u₂m vura hitíha₂'n 'úmtcū'nti', xá₂'t 'ásxa'^{ay} karu xá₂'t 'iváxra'. Pa'á'tcip to'páarak-varaha₂'k, pafáθip, va₂ 'u₂m pu'imtcū'ntihara po'hram'íkyav. Pafaθipsíkki karu vúra va₂ kun-kupe'kyá'hiti', kunikxárip'p-ràmti pamússu'^{uf} pasikih-í'ck^yàm.

b'. Pahút kunkupappáramvahiti pafaθip'áhup

Karixas píeci₂p pafaθip'áhup 'icahé'mfirak takunpáram'va, va₂ 'u₂m pu'imtcúre'cafa, va₂ 'u₂m sákri₂v. Kunpáramvuti 'icahé'm-firak pafaθip'áhup, pa'uhra₂m kunikyá'vicaha'^ak, va₂ vura káru kunínni'eti', pasikihíkyav, pas-síkki kunikyá'vicaha'^ak.

c'. Pahút há'ri 'aθkúritta kúnθá'nkuri po'hram'íkyav

Há'ri 'aθkúrittak takunpúθa₂r, há'ri 'akrahaθkúrittak, karu há'ri vura virusura'θkúrittak.

for he is going to make two out of it. Then he goes home, packing the wood that he has "fixed," the manzanita wood.

Then he splits the wood in the middle. If he does not split it, if he makes it with the heartwood inside, it always cracks. If the heartwood is inside, it always cracks, whether green or dry. But if he splits the manzanita wood, then the pipe that he is making does not split. They make the manzanita spoons the same way too, they chop out the heartwood from inside of the spoon.

(HOW THEY BOIL THE MANZANITA WOOD)

Then the first thing they boil the manzanita wood in hot water, so it will not crack, so it will be stout. They boil the wood when they are going to make a pipe, just as they do to a spoon that is being made, when they are going to make a spoon.

(HOW SOMETIMES THEY SOAK THE PIPE THAT THEY ARE MAKING IN GREASE)

Sometimes they soak it in grease, in eel grease or in bear grease.

²⁷ The piece of manzanita used for making a pipe must have double the diameter of the large end of the pipe, if the principle of eliminating the heartwood is followed, as Yas always does. Since the largest manzanita pipes, of what is called Yuruk style, are sometimes 2 inches in diameter at the bowl end, a piece of manzanita some 4 inches in diameter is required. Such large pieces are familiar to the Indians, since they are used in making manzanita spoons.

²⁸ Or 'úmtcū'nti', it always gets cracked.

d'. Pahút kunkupattárupkahiti
po'hramíppañ

(HOW THEY DIG OUT THE BOWL
CAVITY)

Karixas po'hnamíppanite ta-
kuntárupkuři, pehérah u'í-thré-ci-
rak. Taxaravé-tta kunkímnūp-
hanik.

Then they dig out on top of
the pipe, where the tobacco is
going to be. They used to burn
it out.

e'. Pahút kunkupe-kyá'hiti
pamussúruvar

(HOW THEY MAKE THE HOLE
THROUGH IT)

Xas pamusúruvar takuníkyav.
Paffáθi:p u:m vura pusúrúvāra-
hitihařa, puva; kupíttihara pax-
xávic ukupitti'.

Then they make the hole. The
manzanita wood does not have a
hole in it like the arrowwood does.

Payém u:m vura 'ā-hm-ūk
takuníkrúprīnnāti', simsimím-
fírāmū'k.

Now they make the hole in it
with fire, with a hot wire.

Payémninay puxútihap kiri
núkyav faθip'uhramxárahsa', pa-
simsimímfir takuníyūnvārā-
hā'k, viri hitíha:n vura 'úm-
tečūnvuti'.

Nowadays they do not like to
make long manzanita pipes, just
because when they burn them
through with a hot wire, they
crack every time.

Taxaravé-ttak 'a:h kunθá:nkuri-
vutihanik 'uhramíppankam xun-
yé:pímnakmū'k, karixas 'ipíh-
sīhmū'k kuníkrūprīnnatíhanik,
púyava; vura puyívuhařa su?

Formerly they burned out the
bowl with a tanbark coal, then
they bored it with a bone awl;
that way it is not far through.

f'. Pahút 'ávahkan kunkupata-
xixicécahiti', xúskúnic kun-
kupe-kyá'hiti k'áru vuřa

(HOW THEY DRESS OFF THE OUT-
SIDE AND MAKE IT SMOOTH)

Karixas yuhírimū'k 'ávahkam
kuntá:vuti', karixas 'ássamū'k
takunímk'yutik'yutáyā'tchā',³¹ ko-
homayā'te vúra takuníkyav.
Takuntaxexā'crūcuk 'uhnam-
ípanite pámitva 'ā-hmū'k
kunkímnū'ppat'.

Then with a flint knife they
whittle off the outside, then they
scrape it off good with a rock,
they make it to shape. They
scrape the bowl where they have
burned it out.

Sak'assip'itcúntcur mit pux-
x'ite 'ukyá:rātihař Váskak pasík-
ki', pafaθip'ahupsíkk ukyá'tíhař,
va; mit 'ávahkam 'utaxixicéca-
ratíhař, símsi:m u:m púmit 'ih-

Bottle fragments were what
Vaskak worked them with most,
when he made his spoons, his
manzanita wood spoons. With
them he scraped the outside of

³¹ Or takuntaxixicicáyā'tchā'.

rúv'tíhat 'ávahkam. Papicé'te tó'kyá'ha:k mit kite símsi:m 'úhrū-v'tíhat. Mit upí'ttíhat: Yé-p-ca pasak'ássi'pí'teúnteur, yáθθah-sa'. Yá's 'u:m karu vura mit vó'hrū-v'tíhāt pasak'ássi'p, pámitv ó'kyá'ttíhāt pamu'uhrā'm, ta:y mit 'ukyá'ttíhat po'hrā'm.

Xás va: 'ávahkam xú'skúnic takuníyav teimté'kk'áramū'uk.

c. Paxuparic'úhra'am

Payurukvá'ras há'ri kunik-yá'tti', kunipí'tti', xuparic-úhra'am. Va: vura kunkupe'k-yá'hiti pafaθip'úhra'am.

d. Pa'aso'hram'úhra'am³²

Va: vura kunkupe'kyá'hiti pa-'asó'hra'am pe'kk'yó'r kunkupe'k-yá'hiti'.³³ Há'ri vura payváhe:m xavramníha:k numá'hti va: kó-ka'úhra'am,³⁴ tú'ppitcas pava: kó-ka'úhra'am.

Há'ri vura va: 'ikk'yó'r káru kuníppēnti 'asó'hra:m, kuníp-

them. He did not use a knife on the outside. When he first made them was the only time he used a knife. He said: "The bottle fragments are good ones, are sharp ones." And Yas also used to use bottles, when he used to make his pipes, used to make lots of pipes.

Then they smoothe the outside with a scouring rush.

(THE YEW PIPE)

The downriver Indians sometimes make yew wood pipes, they say. They make them the same way that they make the manzanita pipes.

(THE STONE PIPE)

They make the stone pipe like they do the stone pipe bowls. Sometimes nowadays in the old ruined houses we find that kind of pipe, they are small ones, that kind of pipes.

Sometimes also they call a stone pipe bowl 'asó'hra'am. They

³² 'Asó'hra'am, lit. stone pipe, is frequently prepounded to 'ikk'yó'r, pipe bowl, to make more prominent the idea of stone pipe bowl, although 'ikk'yó'r means nothing but stone pipe bowl anyway. Similarly 'aso'hram'úhra'am, lit. stone pipe pipe, is formed, it being felt as a clearer way of expressing stone pipe than is 'asó'hra'am alone, since 'asó'hra'am is also the name of a magical worm that eats people in the head.

³³ See p. 154.

³⁴ "What is apparently a portion of a pipe wholly of stone was picked up on the surface near Honolulu, on the Klamath River. (Fig. 69.) It is, however, different from the type of pipe used by the Shasta, and was regarded by them as mysterious, and probably endowed with great magic power. It is nicely finished on the exterior." Dixon, *The Shasta*, p. 392. Several Karuk and also Shasta informants have known that all-stone pipes were made by the Indians. They were doctor pipes, hence the connotation of mystery suggested by Dixon's informants.

pēnti 'asó·hra^{am} 'ukkó·rahi
po·hrā^m karu há·ri kuníppēnti
'aso·hramñikk^o·r.

Vákkay karu vura vó·θvū·yti
'asó·hra^{am},³⁵ 'ára·r kun'á·mti',
'axvā·k su' kun'á·mti', pa'ē·mca
va^z kunθayúnkī·nnāti', pa'ē·m-
k'ā·msa'. Pukúnic xútihap kīri
va^z nuθvúyā·nnati pa'asa'úhra^{am}
karu vura pe·kk^o·r 'asó·hra^{am}
páva^z kumá·i'i pavákkaý, pa-
arátta·nva kumá·i'i.

B. Po·hramñikk^o·r

a. Ká·kum 'ukkó·rahina·ti po·
hrā^m

Pufáθθi·p kíthàrà pe·kk^o·r ku-
nikyā·rati', xavie'úhra^{am} káru
vura 'ikk^o·r kunikyā·rati'.

Pa'ararakká·nnimitcas va^z
'u·mkun vura pu'ikk^o·rahitihap
pamukun'úhra^{am}, xavie'uhram-
múnaxite vúra, 'u·m vúra.
Tcé·mya·tc 'umtáktā·kti', sú·kam
'u'í·nk'úti', 'ipanní·tc tó·mtak,
pehé·raha va^z ká·n 'uvrārā·rīpti'.

Pa'uhramyē·pe ukkó·rahinā·t-
ti 'asáxxū·smū'uk. 'Ikyā·kamñik-
yav xas po·hrā^{am} 'ukó·rāhiti'.

Va^z 'u·m pe·k'orayē·pca pa-
'asá·θk'úrit kunic kumé·kk^o·r.

b. Kaṭtimñi·n pa'as pakuní-
pēnti 'Ik^o·rá·as

Va^z vúra yítte·tc páva^z ku-
má·as Katimñi·n. Va^z vur óθvū·y-
ti 'Ik^o·rá·as. 'Ick^o·ccak 'uh-
yárù·prāmti', 'Asa'uruh'ù·θkam.³⁶

say: "The pipe is bowled with
an 'asó·hra^{am}." And sometimes
they call it an 'aso·hra^{am} pipe-
bowl.

There is a kind of worm too
called 'asó·hra^{am}, they eat people,
they eat them inside the head, the
doctors always suck them out, the
big doctors. Sometimes they do
not like to call a stone pipe or a
stone pipe bowl 'asó·hra^{am} just
because of those worms, those
pains.

(STONE PIPE BOWLS)

(SOME PIPES HAVE STONE PIPE
BOWLS)

Manzanita was not the only
kind that they put stone pipe
bowls onto, the arrowwood also
they fitted with stone pipe bowls.

The poor people's pipes had no
stone bowl, they were just wood.
Pieces quickly come off, it burns
through inside, a gap burns out
at the top rim, the tobacco spills.

But the good pipe is bowled
with serpentine. It is much work
when a pipe has a stone bowl on it.

The good bowls are the fat-like
rock kind of bowls.

(THE ROCK AT KATIMIN CALLED
'IK^o·RÁ·AS (PIPE BOWL ROCK))^{35a}

There is only one rock of the
kind at Katimin. It is called the
Pipe Bowl Rock. It is setting
out in the river, out from Round

³⁵ Also 'asó·hnā·m'mite, dim.

^{35a} See Pl. 31.

³⁶ 'Asa'úru is on the Katimin side and 'Ik^o·rá·as is out in the river
from it.

Kaʔtimʔiṅkʷam ʔúθ ʔaʔssak ʔuh-yáruṑrámtiʔ. Kóvúra pavé-n-nákkir Kaʔtimʔiṅkʷam, ʔíccipic-rihàkam ʔuṑm vura puffá-thàrà. Paʔáraṗ yíṑ mit kunʔaramsíp-rēnnatihāt pakuniknansúro-ti-hat paʔas.

Rock. On the Katimin side out in the water it is setting. All the sacred things are on the Katimin side, on the Ishipishrihak side there is nothing. The Indians used to come from far to peck off that rock.

c. Pe-kxaré-yav vaṑ káṑn kunpíp-pā-θkurihanik paʔasá-yav

(THE IKXAREYAVS THREW DOWN THE GOOD ROCK)

ʔÚθ ʔickʷé-ca kunpíppā-θkuri-hànik, paʔasaθkuritkʷunickʷaʔam, kuníppā-nʔik: "Vaṑ káṑn kun-piknansúrō-tihèc yá-sʔára. Yá-sʔára kir ikyá-kkam ʔukyá-tti xasik ʔuhrámyav muʔúhrā-mhèʔc." Vaṑ vura mukunikʷō-rá-shanik Pe-kxaré-yav, vaṑ kunipíttiʔ, Pe-kxaré-yav ʔuṑmkun karu vúra vaṑ káṑn pakunikyá-ttihanik pamu-kunʔikkʷō-r vaṑ vúra pakumáʔs. Xára mit vura puxúti-haphat kir ʔApxantínnihite vaṑ ʔúkvar pávaṑ kumáʔs, pó-hra-m (± pávaṑ ʔukó-rahitiha-k) pávaṑ káṑn ve-kʷō-ráʔs. Xa yíṑ kunʔé-θmaʔ pe-θivθvā-nné-n ʔutánni-heʔc, Pe-kxaré-yav kuníxviphèʔc, paʔas paʔyíṑ kúṑ kunʔé-θmahaʔk, pe-kʷō-r. Púmit vaṑ yé-crí-hvūti-hap-hat.

They threw it out in the river, that big black steatite rock, they said: "Humans will be pecking it off. Would that Human will have to work hard before he will have a good pipe." That was the Ikkxareyavs' rock, they say, the Ikkxareyavs too made their pipe bowls there of that same rock. For a long time they did not want the white people to buy that kind of rock, a pipe bowled with bowl rock of that place. He might pack it far away, and that then the world would come to an end, the Ikkxareyavs would get angry, because they had packed away that pipe bowl. They did not use to sell it.

d. Pahút kunkupe-knansúrō-hitiʔ

(HOW THEY PECK IT OFF)

Kunikpuhkírē-tti paʔassak, pa-takuniknaṑsuraraha-k pe-kkʷō-r pó-hrá-m kunikyá-vicahaʔk. Há-ri paʔhmū-k kunvitkírē-tti paʔasak.

They swim to that rock when they are going to peck off a pipe bowl, when they are going to make a pipe. And sometimes in a canoe they go to that rock.

Paʔievit tákunma yav pakáṑn kuníknāṑsureʔc. Karixas kun-ʔikkʷū-ppāθtiʔ ʔássamūʔk, ʔátcip ʔuhyáruṑramtiʔ. Xara vura kuníknāṑmpaθtiʔ, ʔitcā-nite xas vura takuniknāṑsur, paʔátcip ʔihyán-

They find a good place to peck it off. Then they peck it around in a circle, leaving it sticking up in the middle. For a long time he pecks around it. Then all at once they peck it off, they peck

nupnamtihatčan vaꞤ takuník-nānsur. Xas tó'ppé'tticip pa'as, pa'ípa tó'knānsūrāt. Karixas tupíkpūvripa'^a, puxx^uite vura 'u'axaytcákkierih̄ti pa'as, 'uxxúti xay 'ú:θ 'úkyimk^yar. Xas to'p-váram, mukrívraꞤm xas tó'kyav pe'kk^yó'r.

e. Pa'as Kałtimĩ'n pakuníppēnti
'Asaxús'as^{36a}

Há'ri vaꞤ kunkupé'θvíānnāhiti 'asáxxu'^{us},³⁷ karu há'ri kunipitti 'asámtu'^{up}.³⁸ Kałtimĩ'n 'ícké'ctiꞤm, kałtimĩ'nsá'm, ká'kkum vaꞤ kó'ká's, 'asáxxu'^{us}. VaꞤ ká'n yíθa 'asákkaꞤm 'úkriꞤ 'asaxús'as 'úθvū'ytí'. VaꞤ vura há'ri kuníkyá'rat ik^yó'r, xé'ttēte 'uma vúra. Píríck'yūnic su' 'u'ixáxpí'θvā'. 'Imtanánāmnihite vura pakunikraksúrō'tihānik 'ávahkam. Puyávhara 'uhramĩkyav, tēemyaꞤte 'umpátteꞤc pa'umfirāhā'^ak.

Pámitva 'apxantínnihite paku-nivyíhukkat', vaꞤ mit pa'áraꞤr vaꞤ kuníkyá'vanaꞤti pa'uhrā'm, vaꞤ pa'asaxxé'ttēte, ká'kkum váramas karu ká'kkum 'ipcū'nkina-tcás. VaꞤ kumá'i'i pakuníkyá'vanaꞤti pakinikváriceꞤc pa'apxantínnihite 'í'n. Xúsipux kumá'hti pa'apxantínnihite. Puyé'pcákkāꞤmsāhārā, vúra 'uꞤm xé'ttētcás. Yíθa po'hrā'm há'ri 'itráhyar takin'žé'e.

'ÍcyaꞤ vúra nukyá'vanaꞤti', 'uhrā'm, karu vura símsi'im,

off the piece that is sticking up in the middle. Then he takes the rock that he has pecked off. Then he swims out, he holds the rock very tight, he is afraid it might fall in the river. Then he goes home. He makes the pipe bowl at his living house.

(THE ROCK AT KATIMIN CALLED
'ASAXÚS'AS (SOFT SOAPSTONE
ROCK))

Sometimes they call it 'asáxxu'^{us}, and sometimes they say 'asámtu'^{up}. At Katimin by the river, downslope from Katimin, there are some rocks of that kind, 'asáxxu'^{us}. There is one big rock there that they call 'asaxús'as. They sometimes make pipe bowls of it, but it is soft. It is greenish streaked inside. It is visible where they were cracking it off on top. It is not much good for making pipes, it will soon crack when it gets hot.

After the White people came the Indians made pipes of that soft rock, some long ones and some short ones. That was what they were making them for just so the White people would buy it from them. They were just fooling the White people. They [the stone pipes] were not very good, they were soft ones. Sometimes they paid them \$10 for one pipe.

In the wintertime we were making pipes, and knives, all

^{36a} For picture of this rock and close-up of a section of the top of it where pieces have been pecked out, see Pl. 32, a, b.

³⁷ Mg. shiny rock.

³⁸ Mg. rock white clay.

kó·vúra pakumá'u'u^p, pa'ara-rá'u'u^p, kári tu'áhu; pa'apxantín-nihite,³⁹ pe·kvára'^an, xáttikrūp-mà kari tu'áhu'u. 'U'á·púnmuti va; kar uxurihárahiti pa'ára'^ar.

kinds of things, Indian things, then the White man, who bought things, came around, in the spring of the year. He knew the Indians were hard up.

f. Va; karu ká;n 'u'asáxxū·shiti
Sihtirikusá·m

(THERE IS SOFT SOAPSTONE AT
SIHTIRIKUSAM, TOO)

Há·ri Sihtirikusá·m pa'as kunik-nansúrōtihanik pe·k'ó·ré·kyav, há·ri k'áru kuné·tci·prinatihanik. Va; ká;n karu vura pe·k'ó·rá's kunikyá·ttihañik Sihtirikusá·m. 'Axaxusyá·mmatcasite Sihtiriku-sá·m, kuna vura xé·tci·tcaś⁴⁰ Xé·tci·tcaś 'u;m pe·kk'ó·r va; vé·k·yav, páva;·mū·k vé·kyav 'ik·k'ó·r xé·tci·tcaś, pataprihara'as 'u;m vura ni kunikyá·vic, va; kó·k pakunikyá·ttihañik va; kân, 'imní·crav karu vura ni kunikyá·vic va; kumá'as kuna vura xé·tci·tcaś.⁴¹

And sometimes at Sihtirikusam they used to peck off rock for making pipe bowls or picked it up. They used to "make" pipe bowl rocks at Sihtirikusam too. Those are good looking soapstone rocks at Sihtirikusam, but soft, soft for making pipe bowls of, but they make indeed paving rocks there, that was the kind that they used to make there, and stone trays also they make out of that rock, but soft ones.

g. Pahú·t kunkupe·kyá·hiti pe·k-
k'ó·r^{41a}

(HOW THEY SHAPE THE PIPE BOWL)

Picci·p 'as vura mū·k pakunik-yá·ttihañik. Tú·ppitcas vura kuniknansúnō·tihanik.⁴² 'Ás-sak 'a' xas kunōimyá·ttihañik, kunōimyé·cri·hvutihanik. 'Ávah-kam píci·p yav kunikyá·ttihañik vura va; pupikya·ná·yá·tchitihapha·ñik, papúva súrūvārahitiha'^ak puxutnahite 'ikyá·ttihañik. Patasu? 'usúruvārahitiha'^ak,

They worked it first with a rock. They chipped off little pieces. They rub it on a flat rock. They rub it down. They make it good outside first. They did not finish it up so good while there was no hole in it. They did not make it thin. When it already had a hole in it, then they fixed it good. They made

³⁹ John Daggett, who lived up the Salmon River at Black Bear mine, and collected many ethnological objects from the Indians in the nineties.

⁴⁰ Or xé·tci·tcaś 'uma vúra.

⁴¹ Or xé·tci·tcaś pa'as.

^{41a} For illustration of two detached pipe bowls, both of 'asáxxu'us, see Pl. 32, c.

⁴² Or non-diminutive kuniknansúrō·tihanik.

kárixaskomahayá'tctakunikyá'n'-
nik. 'Ippaní'te ké'te, tinihyá'te
vaꞤ pakunkupé'kyá'hitihanik,
suꞤkam 'úhyá'kkivtì⁴³ vaꞤ kun-
kupe'kyá'hitihanik, pakáꞤ suꞤ
uhyáramniheꞤc 'uhrá'm'mak.
Tí'm kó'vúra kunθimyáyā'tchiti-
hanik,⁴⁴ fí'ppáyav kunikyá'ttiha-
nik, xú'skúnic kunikyá'ttihanik.
Karixas vé'hcūramũk pakunik-
rúprī'nnatihanik pe'kk'ó'r.
Há'ri sáhyuꞤ kunmútrā'mni-
vutihanik, vaꞤ' uꞤm tcém-
yaꞤ'te kuníkrū'prīnā'tihanik. Sá-
káru vura pakuníhrū'vutihanik
passúruvar kuníkrū'prīnaratiha-
nik. PícciꞤp vaꞤ kuntárukti pa-
'íppankam, karixas súrukam
takuníkyav pasúnnūvānate. VaꞤ
vura 'itcā'nite vura kó'vúra kuni-
kyá'ttihanik, 'ávahkam karu vú-
ra, karu vura súꞤkam. SúꞤkam
karu vura tinihyá'te kuníkyá'tti-
hanik.

h. Há'ri 'itcā'nite vura té'cite
takuníkyav

(SOMETIMES THEY MAKE SEVERAL
AT A TIME)

Há'ri 'itcā'nite vura té'cite
takuníkyav pe'kk'ó'r, há'ri 'it-
ró'p, 'īnnā'k vur utá'yhítì'.

Sometimes they make several
pipe bowls at a time, sometimes
five; they store them in the
living house.

i. Pahút kunkupáθθā'nkahiti
pe'kk'ó'r po'hrā'm'mak

(HOW THEY FIT THE PIPE BOWL ON
THE PIPE)

Po'hrāꞤm 'uꞤm pupikyā'mā-
yā'tchitihap⁴⁵ pe'kk'ó'r takun-
θā'nkaha'ak. Po'hrāꞤm kohoma-
yā'te takuníkyav, pe'kk'ó'r kō'h.
Xas vaꞤ kōꞤ takunθimyav pa'as,
po'hrāꞤm kō'h. 'Ávahkam taku-
níptā'vāssūrū po'hrā'm. VaꞤ vura
po'hrāꞤm kó'kkānīnay takunvu-

They always have the pipe only
half finished when they put the
pipe bowl on. They make the
pipe the same size as the bowl.
And they file the stone to the
same size as the pipe. They
plane the pipe off on top. They
cut the pipe in every place how

⁴³ Or 'uhyássuru'.

⁴⁴ Or diminutive kunteimyáyā'tchitihanik.

⁴⁵ Or pupikyā'ratihap.

pákkurihva pakunkupá00ā' nka-he'^{ec}. Pakār ukā' rīmhitihā' ⁹k xas kari takuniptaxíxíe k'yúkku'm, kári k'yúkku'm takunipcíppūn'vā. Tce-myáteva kunipθánkō'tti po'h-ramsunuwana'íppanite, kunpik-yá'várihvūti ta'ata ni k'yohomayá'^{ate}. Kō'homayá'tc vúra takuníkyav. 'Itcavu'tsunayá'^{ate} vura takuníkyav, púyava; vura kó'vúra patakohomayá'tc kuníkyav. Tcatík vura va; takunpíkyar.

j. Pahút kunkupe'ttákkankahiti'

Púya va; ta'ifutctí'mite xas patákkān takuníkyav, va; vúra kárixas takuníkyav patákkān pavúra kári tcimi kuníkyá'rē-cā-hā'^{ak}. 'Ínnā'k 'ahināmtí'mite pakuníkyá'tti'.

Patákkān kuníkyá'rati 'icxikiharámma'^{an}, há'ri k'aru vur am-vámma'^{an}. Kunpaputcáyā'tchì-tì'. 'Asé'mnī'cnāhite ⁴⁶ xas ká;n takunyú'hka'. Patakunxusmanik takō'h, xas takunímnīc, 'imfír takuníkyav, 'imní'erāvāk sù'.

Xas tcimiteyá'tc vura 'apun-áxvu kar axváha', 'itcanipitc-?axváha', patakunpi'cānnā'nvā pe'cxikiharāmā'n su'. Kuyrá; kó; patakuní'caí.

Pa'apunáxvu 'ararapramsa'íp-paha kuníkyá'ti'. Ka'tim'í'n má'm vúr ta;y u'ífti', pa'apunax-vu'íppa', vura fáttā;k xas po'm-ninnú'pran pa'apunáxvu'. Má'n vúra kite po'varasúrō'hiti', pa'ípa 'ávahahe'caí. Payváhi; há'ri pitcas'axváha; takuní'cā'nti' karu há'ri prams, tapúva; 'i'cā'ntihap pa'apunáxvu'.

they are going to put the rock on. If it does not fit, they scrape the wood off again, and they measure it again. Every once in a while they put it back again on top of the pipe bowl; they try it on to see if it is right. They make it just the right size. They make it even, fitting it good. Then they get through.

(HOW THEY GLUE IT ON)

The last thing they make the glue. They make the glue only when they are going to use it. They make it in the living house by the fire.

They use sturgeon skin for making glue, or sometimes salmon skin. They chew it good. They spit it onto a steatite dishlet. When they think it is enough, then they cook it. They heat it, on the dish.

Then they mix a little gum and pitch, young Douglas fir tree pitch, into the sturgeon skin. Three kinds they mix together.

The gum they get off of wild plum bushes. Lots of those gum bushes grow upslope of Katimin. The gum comes out at places on them. They just have skins where the fruit was going to be. Nowadays they use sometimes peach or plum gum, they no longer use the [wild plum] gum.

⁴⁶ Or 'imnienam?ānāmmāhāte.

Va₂ pakuma'axváha pakuní-cānti 'itcānīppitcāk váxváha'. Pe'tcānīppitcāk kó-vúra 'axváhahar pa'íppa', kunic 'ukú'thá-hiti', 'áhupmũ· kunkitnusutnú-suti'. 'Ahup'anammahatemũ·k pakunkitnusutnússuti'. Kitnusútnus 'úθvũ·yti', 'itcanpitckit-nusutnus'axváha'. Va₂ takunpi-cānnā'nva patáčkañ.

Sárip su' uhyá'rāhiti', xay su' 'uvún'va' 'uhramsúrúvārāk patáčkañ. Karixas va₂ takunī·vunu-káyā'tchà pe·kk'ó'or. Karixas takunθā'нкуñ, pe·kkyó'r po'h-rā'm'mak. Xas takunīcáppic po'h-rā'm, pakú·kam 'ukó'rahiti va₂ kú·kam 'usurúkamhiti', va₂ kunkupasuvaxráhahiti'. Xas ká·n takunθārieri 'ínnā'k po'h-rā'm. Xas xára vura 'uθā'niv 'ínnā'k 'imfinānnihitc.

Karixas va₂ takuniptaxícic pa'ávahkam tó'h-rā'přicúkähā·k patáčkañ. Kó-vúra xu'skunic takuníkyav, kohomayā'tc vura kó-vúra takuníkyav, takunpikya-náyā'tcha'. Xas va₂ tcimtcí·k-k'ārāmũ·k takunteimya'yā'tchà'. Karu há·ri 'aθkúrit takunī·vunu-káyā'tchà patakunpíkyar.

z. Pahút kunkupapétteúrō'hiti
pe·kk'ó'or

'Aká·y vúrāvā pó·xxutiha·k kiri nipícyũ·nkiv pe·kk'ó'or, kari 'asimpũ·kkātcāk tupúθař, xas va₂ ká·n tó·mnī·neur pamuták-kañ.⁴⁷ Xas tupikyā'yav, yiθ tup-íkyav patáčkañ.

The kind of pitch that they mix in is the pitch of young fir trees. The young fir is pitchy all over, as if it were breaking out with pimples. With a little stick they punch it off. It is called punched off stuff, young Douglas fir punched off pitch. They mix it with the glue.

They stick a hazel stick inside so the glue will not run inside the pipe. Then they smear the glue on the stone pipe bowl good. Then they put the bowl in the pipe. Then they stand the pipe on end, the stone bowled end down, they let it dry that way. Then they put it in the living house. It lies in there a long time in the warmth.

Then they scrape off the glue that has run out. They make it smooth all over, they make it even all over, they finish it out good. Then they polish it with scouring rush. Then sometimes they rub grease all over it when they finish it.

(HOW THEY REMOVE THE PIPE
BOWL)

When anybody wants to remove the stone bowl from a pipe, he soaks it in warm water, the glue melts off. Then he fixes it over again, he makes fresh glue.

⁴⁷ Fritz Hanson soaked first-listed specimen made by Yas and removed the bowl with ease.

C. Pahút mit kʷó:s po·hrâ·m, (THE SIZE OF PIPES AND HOW
pamit hú·t kunkupe·ttcī·tkira-
hitihat' THEY MADE THEM FANCY)

a. Pahút mit kʷó:s po·hrâ·m (THE SIZE OF PIPES)

a'. Púmit vā·ramasákā·msahara (PIPES DID NOT USE TO BE VERY
po·hrâ·m LONG)

'U·mkun vúra va· kunkupá·ā·
pūnmāhiti'. Pekxaré·yav karu
vura vakó·shànik pamukun'úh-
ra·am, va· pakunfúhī·cti'. Va·
vúra kó·sāmītcās kītc pamukun-
'úhrā·msahanīk. Vura va· karixas
pavā·ramashanīk, Pa·apxantīnni-
hite kári takun'árā·rahitihanīk,
va· kárixas vura pavā·ramasha-
nīk pamukun'úhra·am, pe·kyā·ras
takuntā·rahitihanīk. Yurukvā·
ras mit píci:p pavā·ramas pa-
mukun'úhra·am. 'Ū·θ kuníkvā·n-
tihanīk pamukun'íkyā·ras yurás-
ti·m. Vā·ramas 'ā·xkūnicas pa-
mukun'úhrā·msahanīk. Ká·kum
kuyrak'ā·ksíp⁴⁸ 'uvā·rāmāsàhiti-
hānīk. Ká·kum 'ipcū·nkīnātcās,
ká·kum 'axak 'ā·ksíp, ká·kum
'íθa'ā·ksíp, pamukun'úhrā·mhānīk
Payurukvā·ras. Yé·pca mit po·h-
ramxárahsa', 'uvé·hvārā·hitihat
mit xe·hvasxarāhsáhak.

They know that way. The
Iksareyavs had their pipes of
that same size, as the Indians
believe. That is all the size of
pipe that they made. Only then
they started in to have long ones,
when the White people came.
Then they had their long pipes,
after they had tools. The down-
river Indians were the first to
have long pipes. From outside
they bought tools from the coast.
They had long red pipes. The
length of some of them was 3
spans. Some were shorter ones,
some 2 spans, some 1 span, that
the downriver Indians had as
their pipes. They were good
ones, those long pipes, they were
inside of long pipe sacks.

b'. Pahút mit kʷó:s paxavie- (SIZE OF ARROWWOOD PIPES)
'úhra·am

Xavie'úhra·m 'u·m vura pu-
vā·ramákā·mhāra, 'íθa'ā·ksíp kar
ievít va· vura kītc kunpikyā-
yī·mmūti'. Xavie'úhra·m va·
'u·m púva· kó· vā·ram 'ikā·tihaṣ
pakó· faṣip'úhra·m kunikyā·tti',

An arrowwood pipe is not very
long, 1½ spans⁴⁸ is as big as they
make them. The arrowwood
pipes they do not make as long
as they do the manzanita pipes,
those are long ones, manzanita

⁴⁸ The span here referred to is the distance between the ends of
spread thumb and forefinger. A thumb to middlefinger span is also
sometimes used. Va· vura kītc kunic kuníhrū·vti tik·anpí·m·mate,
patakun'ā·ksíprē·ha·ak, há·ri vura xas pa·atcíp·tī·k kʷā·ru.

va₂ 'u₂m vâ₂râmas, faðip₂úhra₂m
'u₂m vâ₂râmas. Ní₂namite vura
há₂ri takuníkyav, 'ik₂oráhi₂ppux.
Va₂ kuníppē₂nti xavie₂úhnā₂m'
míte, po₂hnám₂anammahatc. Va₂
yamahu₂katctá₂ppas va₂'uhramík-
yav, va₂ paká₂nimitcas pamu-
kun₂úhra₂'am.

pipes are long ones. Sometimes they make a small one, without stone pipe bowl. They call it a little arrowwood pipe, that little pipe. That is the easiest kind of pipe to make, that is the poor people's pipe.

c'. Pahú₂t mit k₂ó₂s pa₂'ém-
úhra₂'am

(SIZE OF DOCTORS' PIPES)

Pavura ko₂kó₂ kuma₂'úhra₂ mit
pamukun₂úhra₂m pa₂'émca', ká-
ku mit vâ₂ramas pamukun-
úhra₂'am, karu ká₂kum 'ipe₂ú₂nki-
natcas. Va₂ karixás mit kite
pu₂xx₂íte vâ₂ramas pamukun-
úhra₂m pa₂'émca', pa₂'apxantín-
nihite kári mit patakuniví₂huk-
kat. Va₂ kári mit ká₂kum pa-
'émca pu₂xx₂íte vâ₂ramas pamu-
kun₂úhra₂'am.

'É₂hk₂an⁴⁹ pámitva mukuhím-
m₂atck₂o⁵⁰ vâ₂ra mit pamu-
'úhra₂'am, 'ieví₂rik mit 'ukú₂rām-
níhvāt⁵¹ pamu₂'úhra₂'am. Faðip-
úhra₂ mit, yu₂ ve₂kyá₂ppuhañik,
óúffip.

Vâ₂ra mit mu₂'úhra₂m 'Ayí₂rim-
ké₂texav.⁵² Máru kunpíccun-
vanik, 'ahvárà₂k sù₂ máruk.
Kun₂'áy₂tihat, ká₂kkum pamut-
únv₂v kun₂'áy₂tihat, xay nuk-
kúha₂'a, kunxú₂ti xay nukkúha₂'a.
'É₂m₂mit, k₂áruva₂'a, paké₂texav.

Doctors had pipes of all sizes, some had long ones and some had short ones. The doctors only had the very long pipes after the White people came. Some of the doctors then had very long pipes.

Ike's deceased father had a long pipe, it reached to his elbow. It was a manzanita pipe, of downriver make, from Requa.

Ayí₂rimké₂texav used to have her pipe long. They kept it upslope in a hollow tree. They were afraid of it, some of her children were, "lest we get sick," they thought "lest we get sick." She was a doctor, too, that shavehead was.

⁴⁹Little Ike of Yutimin Falls. His name, Ike, is an adaptation of this Indian name of his.

⁵⁰His Indian names were (1) 'Ipco₂ké₂hva₂'an, (2) Yé₂fíppa₂'an. He was a famous suck-doctor.

⁵¹An old expression of length.

⁵²Mg. 'Áyí₂rim, Shavehead. Her name in earlier life was 'Ayí₂rim-k₂áro₂m 'Ara 'Ípàs₂fūrūtíhān, mg. she who took somebody in half-marriage on the upriver side of 'Áyí₂rim. She was Steve Super's mother. She was a suck-doctor.

Va₂ mit 'áxxak pa'e'mcayé-cí'psa', Yé'fippa₂n karu 'Ayiθrim-k^yáro₂m Va'ára'^ar.

Those two were the biggest doctors, Yefippan and Ayiθrim-k^yarom Va'arar.

d'. Pahú't ko-yá'hiti pehé'raha po'hrâ'm⁵³

(TOBACCO CAPACITY OF PIPES)⁵³

Há'ri pútta₂y yá'hítihara pe'hé-râhâ pohrá₂m'mak, karu há'ri vura ta₂y uyá'hítì po'hrâ₂m'mak. Po'hrâmkâ'mhâ'^ak, karu vura va₂ 'u₂m ta₂y 'uyá'hítì',⁵⁴ po'hnám-lânâmmâhâtchâ'^ak, va₂ 'u₂m vura tci'mite 'uyá'hítì'.⁵⁵ Pavúra 'u₂m yíθθ po'victântiha₂k pe'hé-râhâ', yíθθa vúra 'u^um, vur uxxuti': "Kiri tta₂y sù?".⁵⁶

Some pipes do not hold much tobacco, and some hold much. Also a big pipe holds more, a little pipe less. If a person likes tobacco, such a person thinks: "Would that there is more in there."⁶⁰

Vura 'u₂m taxxaravé'tak pá-mitva pakunikyá'ttihat pe'k-k^yó'r, pe'kk^yó'râkkâ'mhâ'^ak paké'tcha₂k pe'kk^yó'r, vura 'u₂m ta₂y 'uyá'hiti pehé'raha', ké'tc pamukō'ra'ássiṗ.⁵⁷ Pek^yō'râ-'anammahitcha'^ak, va₂ 'u₂m vura pútta₂ yá'hítihara, ní'namite pamusúrukka'^a. Kuna vura payém vur hú'tvâvâ patakunkupé'kyá'hiti pe'kk^yó'r, takunxus: "Va₂ vura nì kinikvárice'^ec," Há'ri vur 'ik^yō'râkka₂m ní'namite 'u₂m pamusúrukka'^a, há'ri karu vura 'ik^yō'nnâ'anammahate⁵⁸ ké'tc kîte pamusúruka'^a.

In the old times when they used to make stone pipe bowls, when there was a big stone pipe bowl, when the stone pipe bowl was big, it held much tobacco. It had a big pipe bowl cup. When the stone pipe bowl was small, it did not hold much, its hole was small. But now they make the stone pipe bowl any kind of way, they think: "They will buy it from us anyway." Sometimes when the stone pipe bowl is big the stone pipe bowl has a small cup in it, and sometimes a little stone pipe bowl just has a big cup in it.

Há'ri vura tci'mite 'uyá'hiti pehé'raha po'hrâ'm. Há'ri vura xá't 'uhrâmkâ₂m, va₂ vura tci'mite uhyá'hiti pehé-râhâ', ní'namite kunikyá'tti pamuhē'raha-iθrúram. Há'ri pútta₂y yá'hítì-

Sometimes the pipe holds little tobacco. Sometimes even a big pipe holds little tobacco, they make the place where the tobacco is put in so small. Some pipes do not hold much tobacco, and

⁵³ See also p. 171.

⁵⁴ Or kunmáhyā'nā'tì'.

⁵⁵ Or kunmáhyā'nā'tì'.

⁵⁶ I. e., he wants it to hold more.

⁵⁷ Or pamu'uhram'ássiṗ.

⁵⁸ Ct. 'ako'nnâ'anammahate, a small ax, also a hatchet.

hara pehé·ráhà pohrá·m'mak,
karu há·ri vura ta·y uyá·hiti
po·hrá·m'mak. Po·hrám·kām-
há·'ak, karu vura va· 'u·m ta·y
'uyá·hiti po·hnám·'ânàmmā-
hà·chà·'ak, va· 'u·m vura tci·mite
'uyá·hiti'. Pavúra 'u·m yíθθ
po·víctāntiha·k pehé·ráhà', yíθθa
vúra 'u·m, vur uxxuti': "Kiri
tta·y sù·'."

b. Pamit hū·t kunkupé·tte·tkira-
hitihat po·hrā·m

a'. Va· 'u·m vura pipi·'ép va-
'úhrā·mha·ra, pé·vúrukā·hitihan
po·hrā·m

Va· xas vura kunxúti yá·mate
tanúkyav, pa·'a·xkunic takuní·vú-
rukaha·'ak, há·ri 'ikxárā·mkūnīc
takuní·vúruk. Há·ri vúra payém
va· takuní·vúrukti po·hrā·m
'apxanti·te·í·vúrukaha·'.⁶¹ Vura
púva· pi·'ép va·'úhrā·mha·ra, pey-
vúrukā·hitihan kuma·'úhra·'am.

b'. Pahú·t yuxtcá·nnanite kun-
kupe·yá·kkurihvahiti po·hrā·m

Há·ri yuxtcá·nnanite kuniyá·k-
kurihvuti⁶² 'uhrāmí·cēāk.⁶³ Pí·ci·p

some hold much. Also a big
pipe holds more, a little pipe less.
If a person likes tobacco, such a
person thinks: "Would that there
is more in there."

(HOW THEY MADE THE PIPES
FANCY)

(PAINTED PIPES ARE NOT THE OLD
STYLE)

The only time the Indians
think they make something nice,
is when they paint it red, or some-
times black. Sometimes now
they paint a pipe with White man
paint. That is not the old style
of pipes, that painted kind of
pipes.

(HOW THEY INLAY PIPES)

Sometimes the Indians inlay a
pipe's body with little abalone

⁶¹ The transverse surface of the mouthpiece end of an arrowwood pipe collected by F. E. Gist, U. S. National Museum specimen No. 278471, is painted red. Mr. Gist made his collection about Weitspec, Hupa and Katimin. Of the specimen was said: 'Uhram·'ápmā·nnak 'a·xkunic 'uyvúrukā·hiti', paká·n 'uvúpā·ksurahitihirak, at the mouth end it is painted red, where it is cut off.

⁶² Or kún·'úrukurihvuti'.

⁶³ A piece of the inlay is called yuxtcá·nnanite, diminutive of yuxθá·nan, abalone. Both abalone and abalone pendants are called yuxθá·nan or yuxtcá·nnanite, according to size. Abalone pendants of the two standard kinds are shown in Pl. 28, a and b. An example of an arrowwood pipe inlaid with abalone is in the U. S. National Museum, specimen No. 278471, collected by F. E. Gist. This pipe is shown in Pl. 27, a.

kunθimyá'tti payuxtcánnanite. Takunsipunváyā'tcha pakó'sa-miteashe'ec. Xas va:k ká:n takuntarúpkurihva po'hramí'ccāk. Kohomayá'te vúra takuníkyav pas-surukkúrihva', paká:n payuxtcánnanite kunienápkurihve'ec. Tcémyá'teva kunípθánkurihvuti', va:k kun kupasíppū'nváhiti', pakunikyá'ttiha'ak. Karixas tákkanmũk takuní'vúruk pasurkkúrihvak. Xas takunínápkuk: payuxtcánnanite. Yá'mate 'umússahe'c po'hram. Kárixas 'ávahkam takuní'pta'vasúruk po'hram, va:k kari táxū'skūñic. Xú'skūñic pakunikyá'tti'. Va:kumá'i'i paxú'skūñic, teimteí'kk'ar kunθimyá'rati'.

D. Pahút po'hra:k mit kunkupap-pé'hvapiθvahitihat, pámitva kó:k 'ó'rahitihat

Pu'ifyá vúra yé'cri'hvitihap-hanik po'hra:m pi'é'ep. Vura kunikyá'ttánmā'htihāñik, pamukun'árā'ras vura kunikyé'htānma'htihāñik. Po'kkó'rāhitihā'ak, xas kinikvárietihāñik. Ká'kkum 'u:mkun vura túpite⁶⁴ kun'ó'rahi-vaθtihanik po'hram, papu'ik-k'ó'rahitihā'ak. 'Uhrāmyav kuy-ná'kite ka'ír⁶⁵ 'u'ó'rahitihāñik.

a. Pahút mit yúruk kunkupé'k-várahitihat

Há'ri yu' mit kunikvaránkó'tí-hāt xuská'mhař, 'araraxúskā'm-hař, kár uhrām. Yu' 'u:m yá'mate kunikyá'tti paxuskā-m

shell pieces. They measure them the size they are going to be. Then they make the holes on the surface of the pipe. They make the holes just the right size for putting the abalone shell pieces in. Every once in a while they put them in; they measure that way, when they are making it.

Then they smear the holes with glue. Then they put the abalone shell pieces in. The pipe is going to look nice. Then they scrape the pipe off to make it smooth. They make it so smooth. That is why it is so smooth, because they polish it with scouring rush.

(HOW THEY USED TO SELL PIPES, AND THE PRICES)

They never used to sell pipes much long ago. They used to make them for nothing, they used to make them for their relatives for nothing. They sold them then when they had a stone pipe bowl on them. Some people sold a pipe for two bits, when it had no stone pipe bowl.

A good looking pipe used to sell for a dollar.

(HOW THEY USED TO BUY PIPES DOWNRIVER)

Sometimes they used to go downriver to buy bows, and pipes, too. Downriver they make pretty bows; they paint them red

⁶⁴ From English two bits.

⁶⁵ Or yíθθ icpu kuyná'kite ka'íru, one dentalium of the third length; or vantára, from English one dollar.

haʔ, kunikxúrikti', 'axkunicmũ'k
karu 'ámkũ'fkùñic. Váramas
karu po'hrām, payúrukvá'rās
kunikyá'tti'.

E. Pahút puxxarahírurav yávhi-
tihanik po'hrām, pahút 'uku-
patannihabitihanik po'hrām

Puxxára 'ihrũ'vtihap 'uhrām,
puxxára yávhitihara. Vura pux-
xaráhirùnáv 'ihrũ'vtihap. Pa-
taxxaraha'k 'umxaxavára'ti', ka-
ru vura 'umtáktã'kti 'ippañ,
'uhram'ippañ hári pe'kk'ó'r
tó'mteuʔ, vaʔ vura kari tó'pθã-
niv po'hrām, pate'k'ó'ri'pux-
ha'k, viri k'uné'k taxxára
tuxávteuʔ, hári káru vúra vaʔ
pa'áraʔr tu'iv pávaʔ mu'úhra'am,
kari máru kú'k takunpé'θma
'ahvára'ak. Vura 'ata té'mite
papi'é'p ve'kyá'pu po'hrām.
Xaʔs vúra kó'vúra po'hrām
payé'm pakó'káninay 'utáyhina-
ti', vaʔ karixas ve'kyá'púhsaha-
ñik.

Kuna vura 'iθivθanē'npikyã'r-
úhra'm vaʔ vura kite karínnu
pananu'úhra'am, vaʔ vura kari
vari pananu'úhra'm ki'te, 'ira'úh-
ra'am, Ka'tim'ĩ'n vura kite kari
yíθθ 'uθã'n'liv, karu yíθθa vaʔ
ká'n 'Innã'm, karu yíθθa pa-
námni'k vaʔ vura kari k'ýã'n
'uθã'niv yíθθa'. Yíθθa hárinay
xas kunpé'θricũkti po'hrām, xas
payváhe'm patú'ppíteas pa'áraʔr
tapu'uθã'mhíthap pe'hé'rãhã'.
Viri vaʔ vura takunmáhyã'n-
nãti 'apxanti'te'ihé'rãhã'. Tax-
xara vé'ttak 'u'm vura 'arare-
hé'raha kite kunmáhyã'n'atìhã-

and blue. And the pipes are
long ones, that the downriver
people make.

(HOW PIPES DID NOT USE TO LAST
LONG, AND HOW THEY USED TO
GET SPOILED)

They do not use a pipe long,
it does not last long. They do
not use it very long. After a
while it cracks; or it gets a
V burned in its bowl edge, in the
pipe's bowl edge; or the stone
pipe bowl breaks and then the
pipe lies around without any
stone bowl on it and then after
a while it gets soft; or maybe
the owner of a pipe dies, and
then they pack it upslope to a
hollow tree. There are very few
pipes that have been made long
ago. Pretty nearly all the pipes
that there are today anywhere
were made after the whites
came in.

But the pipe for refixing the
world is still among us, it is
still among us, the Irahiv⁶⁹ pipe.
One of these is still at Katimin
and one is at Clear Creek, and
one is at Orleans, there is one
there also. Once a year they
take out that pipe, but the young
Indians do not sow tobacco any
more so they put White man
smoking tobacco in it. Formerly
they used only to put Indian
tobacco in it. The Katimin pipe
is a long pipe, a span and a
half long; they call it the Iccip
sweathouse pipe. The pipe is in

⁶⁹ The New Year's ceremony.

nik sùʔ. Váram po'hrá:m pakaʔ-
timʔi'n'úhra'am, yiθa'á'ksip kár
icvit. 'Ikmahateram 'Ieci:p va-
'úhra:m kuníppēnti'. Xé'hvā-
sak vura sùʔ ùkri', vura te'kxá-
ramkūnic paxé'hva'as, karu vura
píha tah.⁶⁶ Táffirapu vura ní-
hañik, tapuv e'mm'ú'ssahitihara,
pe'kxáramkūnic. Va: vura kó:
tappíha pakó: pafatave'nan-
sittcàkvūtar kó: ppíha'.

Xa't í'iv⁶⁷ va: vura kite
pu'axviθinníhak kú:k 'é-θm'écap
pami'úhra'am, máruk vur 'ahvá-
ra:k kunipθáricrihe'c pami'uh-
rá:m. Kó-vúra pamú'u:p takun-
sákkā'ha', payá's'ára tu'íva-
ha'ak, va: vura kíte puxaká'nhí-
tihap pamu'úhra'am. Picci:p-
vānnihite vura yíθuk takun-
ipθáric, patapu'ihérātihā'ak, pa-
takkā'rīmha'ak, pam'úhra'am,
pávúra takkā'rīmha'ak, pátcím
u'ívé'cāhā'ak. Pávúra 'u:mkun
va: mukúnkū'pha', 'uhrá:m
vúra va: pupuyá'hanapí'mate
'é-θmutihap.

'Ū'ttiha táppa'an, kó-vúra
pamú'u:p, va: vúra takunñicun-
vássar 'axviθinníhak, va: vúra
kunxúti takunkó'kkana pa-
mú'u'u:p, po'hrá:m vúra kite
pu'axviθinníhak kú:k 'é-θmūtí-
hāk. Ká:kum pamú:p takun-
pāhku'u, karu ká'kkum takun-
ñicunvássar 'axviθinníhak, viri
va: vúra kíte pamu'úhra:m
máru ká:n⁶⁸ takunpé'θma 'íppa-
hak.

Há'ri pa'avansa tu'ívaha'ak,
pamu'úhra:m vura xar uθá'nniv

a pipe sack; it is already black,
that pipe sack, and already stiff.
It is made out of buckskin,
though it does not look like it
any more, it is black. It is
stiff as the fatavennan's belt is.

I don't care if you die, they
won't pack your pipe over to
the grave; they'll put your pipe
in a hollow tree upslope. They
send all his belongings along
when a boss man dies, but the
pipe alone is not sent along.
Before [he dies] they put it
away from him a different place,
when he can not smoke any more,
because he's so sick, his pipe,
when he is dangerously sick,
when he is going to die. That
is their custom; they don't pack
a pipe over near a dead person.

Even flint blades, all his prop-
erty they put in the grave as
accompaniment. They think that
he is going with his things, just
the pipe alone they do not pack
over to the grave. Some of
his property they burn and some
they bury in the grave, but his
pipe alone they pack upslope
to a tree upslope.

Sometimes when a man dies
his pipe lies in the house a long

⁶⁶ Or tappíha'.

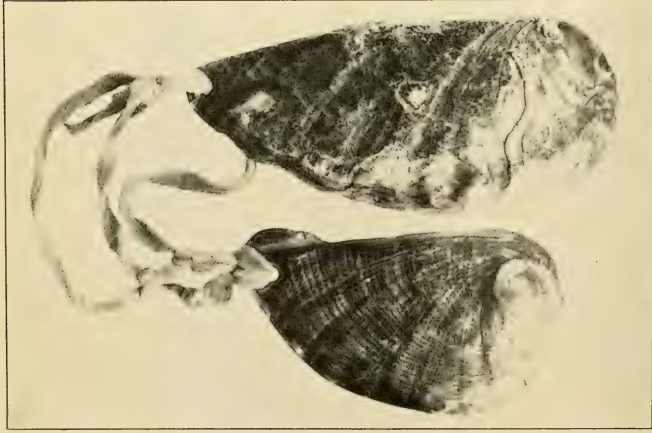
⁶⁷ Or pe'ívaha'ak, when you die.

⁶⁸ Or kú:k.

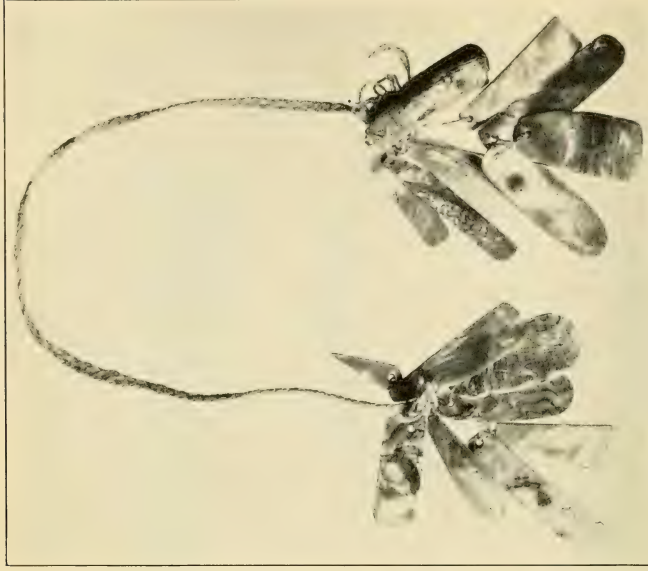


VARIOUS KINDS OF PIPES

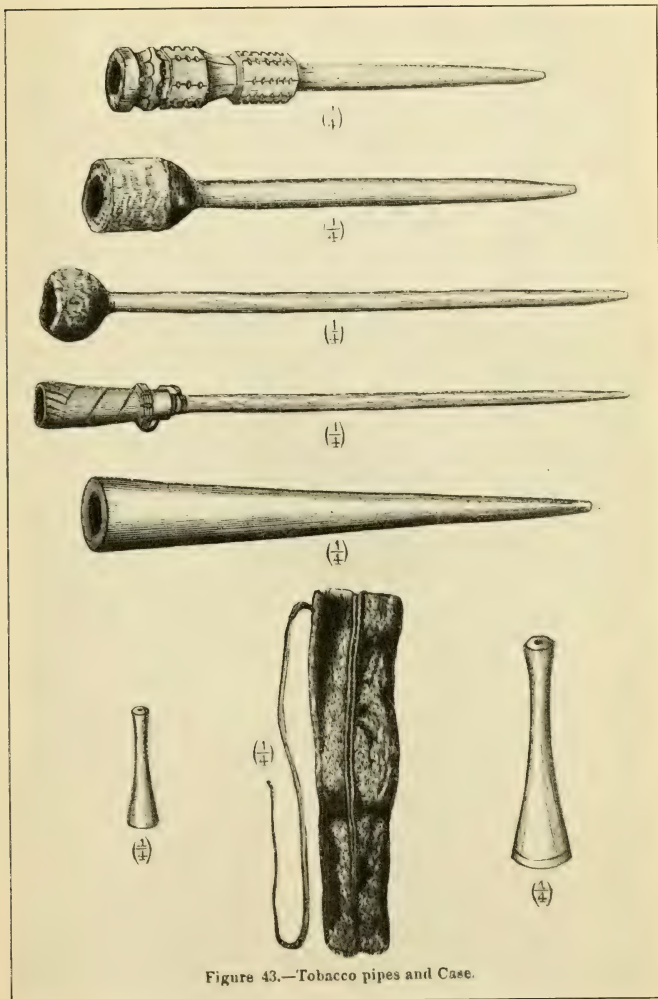
a, Arrowwood pipe with soapstone bowl, inlaid with abalone spangles; *b*, manzanita pipe with soapstone bowl; *c*, arrowwood pipe without soapstone bowl, poor man's style of pipe; *d*, pipe made in imitation of a white man's pipe, *e*, arrowwood pipe with soapstone bowl.



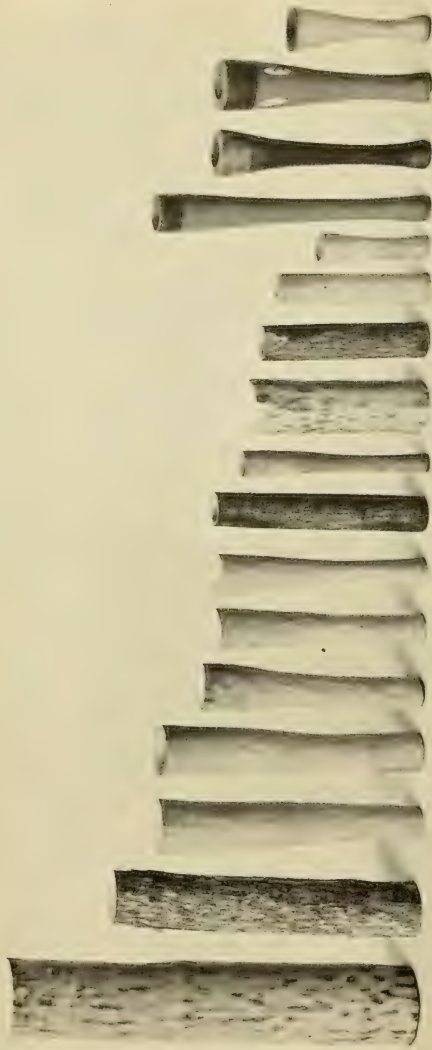
a. Large abalone pendants, the kind that are hung on women's buckskin dresses



b. Small abalone pendants, the kind that women bunch at the end of their hair braids.
Inlay spangles on pipes are called the same as both kinds of these pendants



REPRODUCTION OF POWERS. THE INDIANS OF CALIFORNIA, FIGURE 43, SHOWING NORTHERN CALIFORNIA INDIAN PIPES AND PIPE SACK



VARIOUS STAGES IN THE MAKING OF ARROWWOOD PIPES, FROM MERE SECTION OF ARROWWOOD STICK TO FINISHED PIPES; ALSO
SHOWING ONE MANZANITA PIPE, THE THIRD FROM THE RIGHT-HAND END



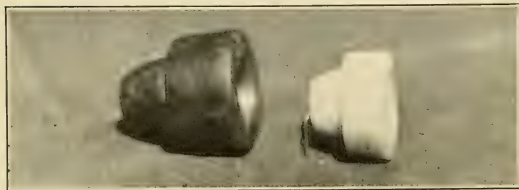
*I'K'ORA'S, MEANING PIPE-BOWL ROCK, IN THE KLAMATH RIVER AT KATIMIN, TO WHICH INDIANS SWAM OUT TO GET THE BEST SOAPSTONE FOR PIPE BOWLS



a, Soft soapstone rock, on south bank of the Klamath River at Katimin



b, Close-up of a section of the top of the same, showing where pipe bowls have been pecked off by the Indians



c, Two pipe bowls of soft soapstone

há·ri 'í·nná'ak. Va· vura kite
kip numáho·t ikk'ó'or, pamit
'ikrívra·m 'u'í·krí·fak, xavram-
níhak. Pamú'uhramñi·c 'u·m
vura há·rivariva po·xá·tañik, va·
'u·m vura tapúffa·t pa'áhu·p,
pe·kk'ó·r kite to·sá·m.

time. We always see a stone
pipe bowl, that's all, where there
used to be a living house, in the
former house pit. Its pipe body
has rotted away, I do not know
when; the wood is no more,
only the stone pipe bowl remains.

a. Xá·s vura kó·vúra te·kyá·p-
pī·t·ca pa'araré·kyav payvá-
he'·m

(NEWNESS OF MOST ARTIFACTS
THAT ARE EXTANT)

Kó·vúra xá·s pasípnu'uk, karu
pe·mní·cra·v, karu passá·n'va, tei-
mi vúra pakó·, teimi vura pa-
kó·vúra pakumásá·n'vā, payé·m
panumá·hti', xá·s vura kó·vúra
payé·m xas vura vé·kyá·ppūhsa',
mita vura vé·ttak Pa'apxantí·te
kunivyíhuk.

Almost all the baskets, the
stone trays and things of all
kinds, all kinds of things that we
see now, nearly all are recently
made, since the Whites came in.

F. Ká·kum po·hrá·m pakumé·nus

(DESCRIPTION OF CERTAIN PIPES)

Descriptions of a few pipe specimens, chosen to illustrate the
principal types, are here listed.

Specimens of pipes

Arrowwood pipe without stone facing, the type called xavíc'úh-
nā·m'mitc, bought from Hackett for 25 cents (Pl. 27, c), 3½ inches
long, bowl end 1¼ inch diameter, cavity ⅙ inch diameter, mouth
end elliptical in section ½ by ⅜ inch, hole ⅜ inch diameter. The
pipe was being used by Hackett when purchased. (Pl. 27, c.)

Arrowwood pipe, slender type, with bowl of green soapstone from
'Asaxús·as (see p. 153), made by Fritz Hanson, 4 inches long, ⅝ inch
diameter, mouth end ⅙ inch diameter, hole ⅜ inch diameter; slender-
est part of pipe ⅜ inch diameter, 1¼ inches from mouth end. Pipe
bowl ⅝ inch long, edge ¾ inch long, rim rounding and only ½
inch thick. (Pl. 27, e.)

Arrowwood pipe, with bowl of black soapstone, collected by F. E.
Gist,⁷⁰ U. S. National Museum specimen no. 278471 (Pl. 27, a), 5¼

⁷⁰ Mr. Gist made his home at Weitspec. He kept the store at
Soames Bar for several months at one time. He is remembered by
the Indians to have bought pipes at Katimin. The pipes in his
collection may be Karuk, Yuruk, or Hupa.

inch long, bowl end $1\frac{1}{8}$ inches diameter, mouth end $1\frac{1}{16}$ inch diameter, hole $\frac{1}{16}$ inch diameter, to one side of center; slenderest part of pipe $1\frac{1}{16}$ inch diameter 1 inch from mouth end. Bowl edge $\frac{3}{4}$ inch long, cavity $\frac{3}{4}$ inch diameter, rim $\frac{1}{4}$ inch to $\frac{3}{8}$ inch wide. Abalone inlay consists of four pieces ca. $\frac{3}{4}$ inch long and $\frac{1}{4}$ inch wide, $\frac{3}{32}$ inch thick, with rounding ends, set equidistant from one another parallel to long axis of pipe $\frac{1}{8}$ inch from bowl end. (Pl. 27, *a*.)

Manzanita pipe with bowl of green soapstone from 'Asaxús'as (see p. 153), made by Yas, bought from Benny Tom for \$2.50, $5\frac{1}{16}$ inches long; bowl end 1 inch diameter; mouth end $\frac{5}{8}$ inch diameter. Pipe bowl $1\frac{1}{16}$ inch long, edge $\frac{3}{8}$ inch long, end of insert $1\frac{1}{32}$ inch diameter, cavity $\frac{5}{8}$ inch diameter, rim $\frac{3}{16}$ inch wide. (Pl. 27, *b*.)

Manzanita pipe with bowl of green soapstone from 'Asaxús'as (see p. 153), made by Pú'kvě'ñate, a deceased younger brother of Yas who was a cripple,⁷¹ bought from Yas for 2.00, $7\frac{1}{16}$ inches long, bowl end $2\frac{1}{16}$ inches diameter, edge of bowl $3\frac{3}{16}$ inches long.

G. Taꞑy 'uθvúyttí'hva po'hrâm

(THE PIPE HAS VARIOUS NAMES)

a. Pakóꞑ: 'uθvúyttí'hva pamuevitáva po'hrâm

(NOMENCLATURE OF THE PARTS OF THE PIPE)

'Uhrâmñí'c, lit. pipe meat, is used of the entire surface or body of a pipe. E. g., inlay is made in the pipe's meat.

The big end of the pipe, where the tobacco is put, is called 'uhram-ñíppañ, or 'uhramñíppankam, on top of the pipe, the pipe being thought of as tilted up in smoking position. The big end can also be spoken of as ké'cítckam, where it is big.

The small end of the pipe is called by the curious old term 'uhramáp-ma'an, pipe mouth. About $\frac{1}{4}$ inch of this "mouth" sticks out when the pipe is tied up in the pipesack (see pp. 180-181 and Pl. 34, *a*, *e*). The mouth is inserted in the smoker's mouth. The small end can also be called yítcihkañ, where it is slender; this can also be said of the slenderest part of the pipe.

The following text explains the incongruity of this terminology with the White man terminology, which sometimes calls the bowl the mouth:

'Áraꞑr 'uꞑm 'úppēntí': 'uhnamñíppañite,⁷² kuna 'apxantí'te 'uꞑm 'úppēntí': 'uhramñápmā'an. Pa'áraꞑr vaꞑ vura hitíhaꞑn kunipítí'tí': "'Íppan 'ukká'rahiti 'úhrâm." 'Áppapkam pakú'kam ní'nnamite

⁷¹ Captain John at Hupa had several pipes made by Pú'kvě'ñate.

⁷² Or 'uhnamñíppañ.

va₂ 'u₂m 'ára₂r úppē'nti 'uhramʔápma'₂n, kuna 'apxantí'te 'u₂m 'úppē'nti 'uhramʔáhu₂p.

The Indian says the top of the pipe, but the White man says the mouth of the pipe. The Indians always say: "A pipe has a stone bowl on top." The other end, where it is small, the Indian calls the pipe mouth, but the White man calls it the pipe stem.

'Uhramsúru₂var, the hole or boring through the pipe.

'Ikkʔō₂r, the stone pipe bowl.

The cavity where the tobacco is placed is called by more than half a dozen different expressions: 'uhramʔíppan su₂, inside the top of the pipe (or if it has a stone pipe bowl, 'ikkʔō-ra'íppan su₂, inside the pipe bowl); pehé'rah o'í'θríak su₂, where the tobacco is in; pehé'-raha'íθrúam, place where the tobacco is in; pamusúruka₂⁷³ po'hram-íppañ, its cavity on top of the pipe: pamusúruka₂⁷³ paká₂n pehé'rah 'u'í'θra', its cavity where the tobacco is in.

b. Pakó₂ yiθúva kuniθvúyttí'hva po'hrá'm

(NAMES OF VARIOUS KINDS OF PIPE)

Pipes are classed according to material, presence or absence of bowl or pipe sack, or purpose for which used as follows:

Xavicʔúhra'₂m, arrowwood pipe.

Faθípʔúhra'₂m, manzanita pipe.

Xuparicʔúhra'₂m, yew pipe.

'Asó'hra'₂m, 'aso'hramʔúhra'₂m, an all-stone pipe.

Xavicʔúhra₂m 'ikkʔō-rí'ppu₂x, arrowwood pipe without stone bowl.

Pe'kkʔō'rahitihan kuma'úhra'₂m, stone bowled pipe (of arrowwood, manzanita, or yew).

'Uhramxe'hvássipu₂x, a sackless pipe = 'uhrammúnnaxí'te, just a mere pipe.

Po'hrá₂m paxé'hvā'shitihan, pipe that has a pipe sack. Xé'hva₂s 'u'í'fkúti po'hrá'm, a pipe sack goes along with the pipe.

'Araraká'nnimitcas mukun'úhra'₂m, xavicʔúhnā'm'mite, a common people's pipe, a little arrowwood pipe.

Ya's'arara'úhra'₂m, 'uhrámka'₂m, 'uhramxára, a rich man's pipe, a big pipe, a long pipe.

'É'm'úhra'₂m, a doctor's pipe. The name designates purpose or use only, since doctors use no special kind of pipe. A pipe used by a woman doctor is never spoken of as a woman's pipe.

'Arara'úhra'₂m, Indian pipe.⁷⁴

⁷³ Or dim. pamusúnnuka'₂tc.

⁷⁴ The pipes of the Yuruk, Hupa and Shasta were so identical with the Karuk pipes that there was no occasion to prepose tribe names to the word for pipe.

'Apxanti'tc'úhra'^am, White man pipe.

Tcaniman'úhra'^am, Chinaman pipe, Tcaniman'uhramxára, Chinaman long pipe.

'Uhnámhi''tc, a play pipe, e. g. made by boys, dry maple leaves or the like being smoked in it, = 'uhram'íkyamí'tcvař, a plaything pipe.

'Uhamkohomayá'^atc (dpl. 'uhramko'somáyā'tcaš), a right-sized pipe. Puraku vur 'ipeú'nkinatchara, karu vura puvá'rāmahara, it is not short and not long.

'Uhrámka'^am, a big pipe.

'Úhnā'm'mite, little pipe, = 'uhrám'anammaha'tc, 'unhām'anammaha'tc, a little pipe. Xavie'úhnā'm'mite, little arrowwood pipe. 'Anana'úhnā'm'mite, little Indian pipe.

'Uhamxára, long pipe. 'Uhamxánnahi'tc, a slender pipe, = 'uhnamxanahyá'^atc.

'Uham'ipeú'nkinatc, short pipe.

'Uham'úru, a round pipe, a chunky pipe. Volunteered, e. g., of the short thick pipe shown in Pl. 30, pipe at extreme right.

'Uhamxútnahi'tc, a thin-walled pipe.

'Uhrá'm 'áfivk^yam yítci', a pipe that is sharp or slender at the mouth end. 'Uhrá'm 'áfivk^yam ní'nna'mite, a pipe slender at the mouth end.

'Uhrá'm 'áppapkam tinihyá'^atc, a pipe with a flat place on one side.

'Uhamfi'páyav, a straight pipe.

'Uhrámku''n, a crooked or bent pipe. 'Ukú'nhīti po'hrā'm, the pipe is crooked. Cp. vasihk'yū'n'nite, hunchbacked.

'Uhrámti''θ, a lobsided or crooked pipe. 'Utí'θhīti po'hrā'm, the pipe is lobsided.

'Uham'ícnā'n'nite, a light pipe.

'Uhrámma''aθ, a heavy pipe.

c. Ká'kum 'uhramyé'pca karu ká'kum 'uhramké'mmitcas

(GOOD AND POOR PIPES)

'Uham'íkyá'yav, a well-made pipe.

'Uhrám'yav, a good pipe. 'Uhamyé'ci''p, a best pipe (among several).

'Uhamké'm'mite (or dim. 'uhnamké'm'mite), (1) a poor or poorly made pipe, (2) an old pipe. 'Uhamké'm'mitcta, a pipe already old. (See pp. 163-165, 170.)

Pavura tapufá'thara kuma'úhra'^am, a good for nothing pipe. Vura tapufá'thàrà po'hrā'm, the pipe is no good.

d. Ká-kum xú-skúnicas karu ká-kum xíkkihca po-hrâ'm

(SMOOTH AND ROUGH PIPES)

'Uhrámxū'skūñic, a smooth pipe.

'Uhrammúrax, a sleek pipe.

'Uhramsírikuníc, a shiny pipe, e. g., shiny from handling.

'Uhramxíkki', a rough pipe.

'Imtananámnihite pu'ikyayá-haŋa, you can see he did not work it good.

'Imtananámnihite vura po-tá'tcahiti', it is visible where they cut it with a knife (where they whittled it down).

'Imtananámnihite po-taxítékúrihva', it is marked with whittlings with some deep places. This is the way to say it has whittling marks on it.

'Ukxárippahiti', it has been chopped with a hatchet.

'Utā-vahiti', it is cut with a drawknife.

Vuxitécaramū-k 'uvuxitécūrō-hiti', it has been sawed off with a saw. Vúxxitear, saw. Nesc. if this has "tooth" as prefix. Vuxitecará'vuh, tooth of a saw. Ct. vuhá'anammahate, a little tooth.

e. Pahút po-kupítiti po-hram'áhup 'aŋn kuníc 'u'ix'axvárā-hiti su?

(HOW THE GRAIN OF THE PIPE WOOD RUNS)

'Ufi-payá'te vúra 'aŋn kuníc 'u'ix'axvárā-hiti', the grain runs straight.

'Aŋn kuníc 'u'ix'axvárā-hiti', 'ukifkunkúrahiti vúra, the grain is wavy.

'U'áttatāhiti pa'áhup, the wood is twisted.

Teánteā'fkuníc pamú'aŋn pafaθip'úhra'm po-hrám'ĩ'ccak. Xavíc-ŋúhra'm púvaŋ kupítihāra, teánteā'fkuníc vura kó-vúra kite. The manzanita pipe has light colored grain on its surface. The arrow-wood pipe is not that way, it is white all over.

f. 'Itatkurihvaras'úhra'am karu 'uhram'ĩkxúrikk'aŋas

(INLAID PIPES AND PAINTED PIPES)

Yuxteananite'itatkurihvara'úhra'am, an abalone-inlaid pipe. Yux-teánnanite 'u'itatkúrihva kuma'úhra'am, the kind of a pipe inlaid with abalone pieces.

'Uhrām'ĩkxúrikk'aŋ, a painted pipe. 'Ukxúrikk'ahiti po-hrâ'm, the pipe is painted.

g. Ká·kum 'uhrámpī·t.cam, karu ká·kum 'uhramxávtcu'

(NEW AND OLD PIPES)

'Uhrámpī't, a new pipe.,

'Uhrampikya·ráppi't, a just finished pipe.

'Uhramkē·m'mitc, (1) poor pipe, (2) old pipe. 'Uhramxávtcu', old pipe. Tuxávtcu po·hrâ·m, the pipe is old.

'Uhrampikya·yá·pu', a fixed over again pipe.

'Uhramʔaxvîθîr, a dirty pipe.

'Uhramʔamyé'r, a sooty pipe. 'Amyívkite po·hrâ·m, the pipe is sooty.

'Uhramʔaθkúritta', a greasy pipe. 'Aθkúritkite po·râ·m, there is grease on that pipe.

Tcufni·vkʔátcʔā·fkite po·hrâ·m, the pipe is flyspecked.

'Ifuxā·'úhra'am, rotten wood pipe. Tuxávtcu po·hrâ·m, the pipe is getting rotten. Said of an old pipe.

h. 'Uhrámî·nkʔurihaʔas

(PIPES THAT HAVE BECOME BURNED OUT)

'Urámmî·nkʔuriha', a pipe that is burned out big inside. VaꞤ kari takkē·tc 'u'î·nkʔúrihti 'íppan suʔ, pataxxár uhē·raravaha'a'k, paxavic·úhra'am, it gets burned out big inside the bowl end, when the arrow-wood pipe has been used for a long time.

'Uhrámîmtā·kka', a pipe with a gap burned in the edge of the bowl. 'Uhrámîmtáktā·kka', a pipe with several gaps burned in the edge of the bowl.

i. 'Uhrámîmxaxavárā·ras, pahú·t 'ukupe·mxaxavárā·hiti'

(CRACKED PIPES AND HOW THEY CRACK)

'Uhrámîmxáxā·rar, a pipe with a crack in it. 'Umxáxā·rahiti', it has a crack. 'Áxxakan 'umxáxā·rahiti', it is cracked in two places.

'Uhrámîmxaxavára'r, a pipe with several cracks in it. 'Umxaxavárā·hiti', it has tpl. cracks.

'Ikʔō·rak 'u'aramsî·prîvti' pe·mxáxxaꞤ po·hrâ·m. XáꞤs vura hití·haꞤn vaꞤ káꞤn 'u'aramsî·prîvti'. The pipes begin to crack at the stone pipe bowl. They nearly always start to crack there.

Há·ri vaꞤ vura kari to·mxáxa'r, pakunikyā·ttiha'a'k, vaꞤ vura taku·níkyav po·hrâ·m xáꞤt 'umxáxā·rahiti'. Sometimes it cracks while being made, and they make the pipe in spite of it being cracked.

a'. Pahút 'ukupe'mxaxavárā-hiti'

(HOW THEY CRACK)

Há'ri vaꞤ kú'kam 'úmteū'ntì 'apmā'nakā. Kuna vura vaꞤ káꞤn po'mteū'ntì puxx^wite pe'kk^orákām.

Sometimes a pipe cracks near the mouth end. But where it cracks most is near the stone pipe bowl.

Pe'kk^or karu vura há'ri 'úmteū'ntì', pakunihéraramtihaꞤk há'ri, xá's vura 'uꞤm hitihaꞤn vaꞤ kári 'úmteū'ntì patakun-samyúraha^ak po'hrām.

The stone pipe bowl also sometimes cracks, while they are smoking it sometimes, but most of the time it cracks when they drop it.

j. 'Íppankam ké'cite, karu po'h-ram'ápmā'nak 'u'ánnushitihāc

(THE BOWL END IS BIG AND THE MOUTH END FLARES)

Po'hrāmyav pa'á'pun takun-tháricriha^ak, 'uhnam'íppanite kíte pa'á'pun uk'íkkuti', karu 'uhram'ápmā'n'nak, xákkārāri kite kunic 'á'pun uk'íkk^yuti'.

A good pipe when it is laid down touches the ground only at the bowl end and at the mouth end, at the ends only it touches.

Po'íttaptihaꞤk po'hramíkyav, vaꞤ káꞤn kunic ké'cite pakáꞤn 'úpmā'nhè^ec. Po'hram'ápmā'nà kunic 'u'ánnushitihāc, vaꞤ kun-kupapíkyārahìtì'. VaꞤ káꞤn kunic ké'cite pakáꞤn 'úpmā'nhè^ec. VaꞤ káꞤn kúníc 'u'ánnushina-tihāc.

When he knows how to make a pipe, he makes it a little bigger where they are going to put the mouth. At the mouth end it flares a little,⁷⁵ they finish it out that way. It is a little bigger where they are going to put their mouth. They flare there.

k. PakóꞤ po'ássiphahiti pamuhē'raha'íθrúram⁷⁶

(SIZE OF THE BOWL CAVITY)

Ké'cite pamuhē'raha'íθrúram, its bowl cavity is large.

Ké'cite pamusúrukaꞤ po'hram'íppañ, the cavity at the bowl end is large.

Ní'nnamite pamusúrukaꞤ⁷⁷ pakáꞤn pehé'rah u'í'θra', its bowl cavity is small.

⁷⁵ Lit. is like a little 'árus (closed-work pack basket) a little. This is an old expression used for flaring shape. Thimble is called 'ánnusitc, little 'árus.

⁷⁶ See also pp. 160-161.

⁷⁷ Or dim. pamusúnnuka^atc.

l. Pahú't pe'kk'ó'r 'umússahiti'

(DESCRIPTION OF THE STONE PIPE BOWLS)

'Ik'ó-re-kxáramkunic, 'asa-θkurit'ikk'ó'r va' 'u'm pa'ik'ó-rayé-ci'p. A black pipe bowl, a fat-rock pipe bowl, is the best pipe bowl.

'Asaxus'ikk'ó'r, yáv umússahiti' yiθúva kunic 'upimusapó'tti', karuma vura xé'ttcite, 'úmteū'nti patakunihé'raravaha'^ak. A soft soapstone pipe bowl looks good, keeps changing looks (= is sparkling), but is soft, and cracks when it is smoked.

Po'hrá:m pe'kxaramkunic ukk'ó-rāhitiha'^ak, víri va' pátta'y 'u'ó-rahihi'. Po'hrá:m patcāntcā'fkunic 'ukk'ó-rahihiha'^ak, va' 'u'm vura tcī'mite 'u'ó-rahihi'. A pipe when it has a black stone pipe bowl is high priced. The pipe with the light colored stone bowl is worth little.

'U'ícipvārahiti', there is a vein running in it.

'Uypárukvārahiti', there are flecks running in it.

'Icivitáva tcāntcā'fkūnic pe'kk'ó'r, the pipe bowl looks white in places.

a'. 'Ik'ó-re-ctāktā'kkāras

(NICKED PIPE BOWLS)

'Ik'ó-ré'ctā'kkā', a stone pipe bowl, a piece of which has been chipped out.

'Ik'ó-re-ctāktā'kka', a stone pipe bowl, several pieces of which have been chipped out.

'Ik'ó-ré'mtā'kka', a stone pipe bowl, a piece of which has been chipped out by heat.

'Ik'ó-re'mtaktā'kka', a stone pipe bowl, several pieces of which have been chipped out by heat.

'Ik'ó-ré'mxāxā'rar, a stone pipe bowl with a crack in it.

'Ik'ó-re'mxaxavāra'^ar, a stone pipe bowl with several cracks in it.

m. Pahú't po'mússahiti po'hram'ápma'^an

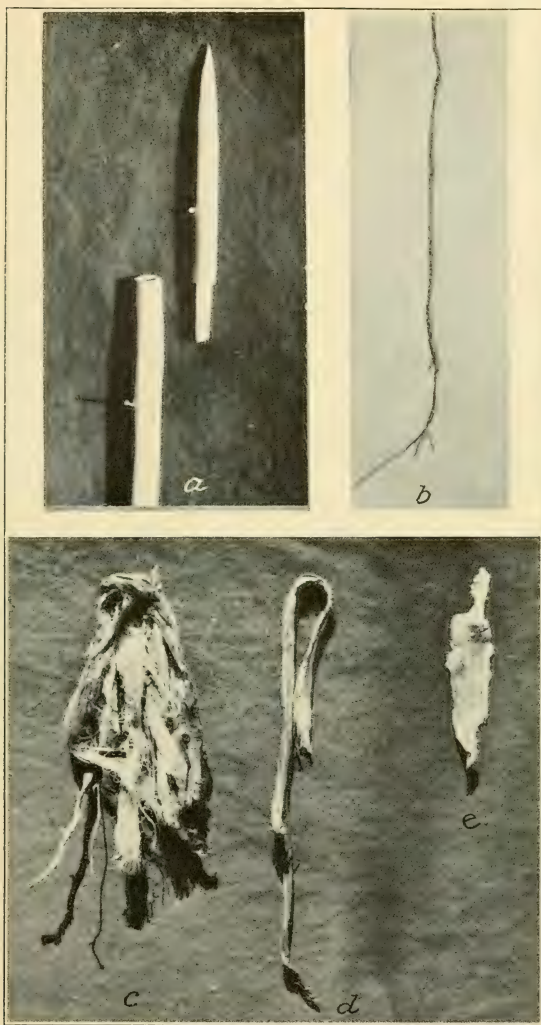
(DESCRIPTION OF THE MOUTH END OF PIPES)

'Uvúsurāhiti po'hram'ápmā'n'nāk, yáv 'ukupavúsurāhiti', the mouth end is cut off, is cut off nicely.

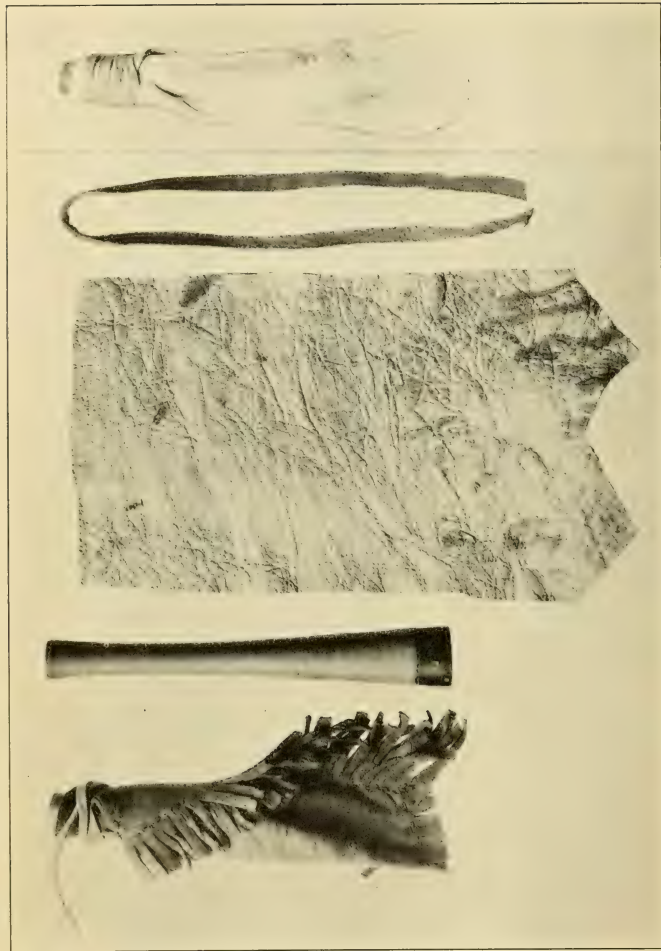
'Umxū'tsurahiti po'hram'ápmā'n'nāk, the mouth end is bulging. Old pipes were often finished off this way, it is said.

Kunic 'u'ánnushitihate po'hram'ápmā'n'nak, the mouth end is fat. This is an old expression.

Po'hram'ápmā'nak há'ri 'áppāpvāri xās pamusúruvár, sometimes the hole is to one side at the mouthpiece end.



a, Showing how arrowwood arrow shaft tip is dug out for insertion of foreshaft, similar to digging out of arrowwood pipe; *b*, sinew thread used for sewing pipe sack; *c*, back sinew; *d*, leg sinew; *e*, connective tissue of sinew



a, Pipe in a fringed pipe sack; *b*, arrowwood pipe for which Mrs. Maddux made a sack; *c*, buckskin cut to make pipe sack for pipe shown in *b*; *d*, thong of buckskin for tying pipe sack that is being made; *e*, same pipe sack finished with the pipe in it

n. Pahút 'ukupá'í·hyāhiti karu há·ri po·kupáθā·nnē·hiti po·hrā·m

(HOW PIPES STAND AND LIE)

'A? uhyássiprivti,⁷⁸ it is standing (on its bowl end).

=Su? úθxū·priv,⁷⁹ it is sitting mouth down. θí·vríhvak 'úθxū·ptā·ku^u, it is standing face down on the living house bench. Hitíha·n vura su? takuniθúppicrihmaθ, they stand it bowl down all the time.⁸⁰

'A? 'u'í·hya', it is standing (with either end up). A pipe would be made to stand with bowl end up only in sand or loose material or would be balanced thus for fun. This verb is used of a stick or tree standing.

Tó·kvā·y·rin, it falls over (from standing to lying position). Ct. tó·kyívun·ni, it falls from an elevated position.

'Ássak 'úkvā·yk'uti', it is leaning against a rock.

'Uθá·n·niv, it is lying. θí·vríhvak 'uθá·ntáku^u, it is lying on the living house bench.

Tutáknī·hciṗ, it is rolling.

2. Paxé·hva's

(THE PIPE SACK)

A. Po·hrámyav 'u·m vura (A GOOD PIPE IS ALWAYS IN ITS
hitíha·n xé·hvā·ssak su? 'úkri'¹ PIPE SACK)

Po·hramyá·ha'ak, 'u·m vura pu·haríxxay xe·hvāssipuxhá·, 'u·m vura hitíha·n xé·hvā·ssak su? 'úkri'¹.

A good pipe is never lacking a pipe sack, it is always kept in a pipe sack.

Pa·apxantínnihite 'ín kinik·várietihānik, vura xá·s hitíha·n paxé·hvāssipuxsa po·hrā·m. Yi·θukánva pakunṛiye·cri·hvutiha·nik, paxé·hva·s karu vura yíθθuk karu po·hrā·m vura yíθθuk, va· 'u·m kunipíttiha·nik: "Va· 'u·m nu· 'áxxakan kinṛé·he'ec."

But when the Whites used to buy them from them, the pipes scarcely ever had pipe sacks. They sold them separately, the pipe sack apart, and the pipe apart, they used to say: "We will get thus two prices."

⁷⁸ Ct. 'uhyári, man or animal stands; 'u'í·kra'a (house), stands; 'u'í·hya' (stick), stands. But of a mountain standing they say tu·ycip 'úkri'¹, a mountain sits.

⁷⁹ Verb used of person lying face down, of basket or pot lying mouth down.

⁸⁰ A pipe would often be seen standing in this position on the sweathouse floor or on the living house floor or bench.

B. 'Aká'y mukyá'pu paxé'hva's (WHO MAKES THE PIPE SACKS)

'Ávansa 'u_mmkun pakunikyá'tti It was the men who made the paxé'hva's. Há'ri karu vura pipe sacks. Sometimes the women made them too. 'asiktáva_n kunikyá'tti paxé'hva's.

C. Yiθúva kumaxé'hva's (THE DIFFERENT KINDS OF PIPE SACKS)

Va_z mit pakunikyá'ttihat pakumaxé'hva's: tafirapuxé'hva's, kar icyuxtafirapuxé'hva's, kar icyuxθirixó'n, va_z mit pakunikyá'ttihat karu paxé'hva's, karu yuhpipθaricriharaxé'hva's va_z mit k'áru pakunikyá'ttihať, Payú-rùkvã'ràs⁸¹ va_z mit kite k'únic pakunikyá'ttihat payuhpipθáric-rihàr.

Mahnu-vanátema_n káru kunikyá'ttihanik pamukunxé'hva's, kunipítti,⁸² kuna vura 'u_m pamahnu-vanátema_n 'atevívma_n kó_z xùtnàhíte, va_z xas pakuntápkū'pputi' pakunic píha va_z paxe'hvas'íkyá'yav — mahnu-vanátema_n 'u_m xutnahítteite. Púmit vúra va_z xútiaphat kiri nuyukar pamahnú'vañate,⁸³ 'u_m va_z 'iθivθane'nkinínnã'ssite, tu'y-cip mu'aramahé'ci'p va_z mit kunipíttihať.

They used to make different kinds of pipe sacks: buckskin pipe sacks and elkskin pipe sacks, and elk testicles also they made into pipe sacks, and weasel pipe sacks they made, the downriver people were about the only ones that made weasel pipe sacks.

They say they made their pipe sacks of chipmunk skin also, but chipmunk skin is thin as birdskin, and they liked to make their pipe sacks stiff—chipmunk skin is just thin. And they never liked to kill the chipmunk, it is the earth's pet, mountain's best child, they used to say.

a. Paxé'hva's pámita nimm'á'h-tíhat pi'nikníkk'yahi'v (PIPE SACKS THAT I USED TO SEE AT KICK DANCES)

Nu_z mi ta'y tú'ppitcas yerip-áxvū'h'sa, va_z tanúvyí'heip, tanumúskinvan'va, tanumúski'nvan'-va papihníknik. Ta'y panumá'h'ti pakunihé'nati', teavura

When we were little girls, we would go there. We would go there to look on. We went to look on at kick dances. We saw much smoking, but we never saw

⁸¹ The Yuruk tribe.

⁸² 'Afrí'te 'upítti', Fritz Hanson says so.

⁸³ Many Indians killed it, but there was a superstition against doing so.

mit pukinmáhat yuhpipθaricriha-raxé'hva'^{as} karu mahnú·vañate. VaꞤ vura mit kite nimm^yá·htihaf, vastaranxé'hva'^a.

a weasel pipe sack or chipmunk sack. I only saw buckskin pipe sacks.

b. Pa'afivṛimýá·thína·tihan ku-maxé'hva'^{as}

(PIPE SACKS WITH FUR ON THE LOWER PART)

Ká·kum mit 'áffiv 'úmyá·thī-nà·tihat papufitetafirapuxé'hva'^{as} karu pa'icyuxtafirapuxé'hva'^{as}, 'affiva'ávahkam ká·kum mit 'úm-yá·thīnà·tīhàt. Xe'hvas'áffiv mit vura kite 'úmyá·thitihaf. Vura vaꞤ takunvússur patáffirāpù pa-káꞤn 'ievit 'úmyá·thiti'.

Some of the deerskin pipe sacks and elkskin pipe sacks had fur on the bottom, on the outside of the base they had fur. Only the bottom had fur on. They cut it from the buckskin where there is a patch of fur left on.

c. Pe'cyuxmanxé'hva'^{as}

(ELKSKIN PIPE SACKS)

'Icyuxmanxé'hva'^s mit kunik-yá·ttihat há·ri, kuna vura píha'. Patakun'ákkō·ha'^ak,⁸⁴ puxx^wíte 'úx^wá·kti', po·hrá·mmũ·k takun-pákkō·ha'^ak, patakunpimθanup-núppahaꞤk pehé·ráha'.

Sometimes they made elkskin pipe sacks. They were stiff. When they tap one of these, it makes a loud sound, when they hit it with the pipe, when they tap down the tobacco.

d. Pe'cyuxθirix^yō·nxé'hva'^{as}

(ELK TESTICLE PIPE SACKS)

Vura 'uꞤm puhitihāꞤn 'icyuꞤx 'i·kk^yáràtīhāphañik. Vura há·ri xas payíθa kuní·kk^yáratīhāñik. Kuntáttapvutīhāñik, karixas takunkúnni'^k, pató·ppá·xfur. YuꞤp takunkúnniꞤk kar aθkū·n.

They did not use to kill elks all the time. Only once in a while they would kill one. They used to trap them, and then shoot them with arrows, when they got caught. They shoot them in the eye or in the throat.

Vura há·ri xās pakunikyá·ttihat 'icyuxθirix^yō·npú·vic⁸⁵ karu há·ri 'icyuxθirix^yō·nxé'hva'^{as}. 'Iky-ā·kamíkyav. Xara kunpúθanti 'ā·ssāk, há·ri kuyraksúppa' karu há·ri 'axaksúppa'. Kunímm^yũ·sti' xay 'úmfiꞤpur pamúmya'^{at}. Xas 'á·srávamũ·k xúnnutitekuni-kyá·tti'. Xas 'á·teip takunvúx-

It is only sometimes that they made elk testicle bags or elk testicle pipe sacks. It is hard to make them. They soak it a long time in the water, sometimes three days, sometimes two. They watch it, for its hairs might come off. Then they make it soft with brains. Then they cut

⁸⁴ With a stick to settle the tobacco preparatory to putting the pipe back in after smoking; see p. 197.

⁸⁵ Or 'icyuxθirixyō·nmáhyā·nnā·ráv, elk testicle containers.

xaxa^{'ar}.⁸⁶ Xas va_Δ 'áppap takun-
íkyav paxé'hva^{'as}. Takunsíp-
pū'nva poh'hrá:m pícci^{'1p}, xas va_Δ
kó_Δ takuníkyav. 'Axakxé'hva_Δs
'u'árihierihti yíθa θirix^{'ō}'n, yíθa
θirix^{'ō}'n 'áxxak 'u'árihierihti xé-
hva^{'as}. Xas va_Δ takuníkrup 'íp-
pámmū^{'uk}. Xas 'ávahkam pa-
mukéccapar takuníkrū'pka', xe-
hvas'ápmā'nnak takuníkrū'pka
pavastáfan.

'Icyuxθirix^{'ō}'nxé'hva^{'as} va_Δ 'úθ-
vā'ytí'. 'Affiv vura 'úmyā'thítí'.
'Ávahkam takuntáfiir.⁸⁷ 'Áfi
vura kite pó'myā'thítí'. Va_Δ vur
uycārāhítí 'a'xkūnic karu vura
tcántca'fkūnic. 'Imyatxaráhsa
kūnic. Pufitcθirix^{'ō}'nma_Δn 'u_Δm
xútnāhítē. Va_Δ 'u_Δm pu'íkyā't-
tihap xé'hva^{'as}, xútnāhítē. Kuna
vura 'icyuxθirix^{'ō}'n 'u_Δm 'ítpu^{'um}.

Pá'kvátcax⁸⁸ Ka'itim'fín'árā:r
mit, 'appa pamúpsi_Δ mit' ípēū'n-
kinatc, musmus 'fín kunvúran'nik,
Panámni^{'1k},⁸⁹ 'icyuxθirix^{'ō}'nxé'h-
va_Δs mit pamuxé'hva^{'as} sítcāk-
vútvarak mit 'uhyákkūrihvať.
Tcántcā'fkūnic 'a'xkūnic 'ucārā-
hítí pamúmya^{'at}, vā'rūmas kunic
pamúmya^{'at}.

D. Pahút paxé'hva_Δs kunkupe'k-
yā'hiti^{'89a}

Po'hrá:m pícci:p kunsíppū'n-
vuti pakó_Δ pa'uhrá:m 'uvā'rāma-

it in two lengthwise. Then they
make one side into a pipe sack.
They measure the pipe first,
then they make it that size. A
pair of testicles makes two pipe
sacks; a pair of pipe sacks come
out of a pair of testicles. Then
they sew it up with sinew. Then
at the top they sew a tying thong
on; at the mouth of the pipe
sack they sew on a buckskin
thong.

It is called an elk testicle pipe
sack. It is hairy at the base.
They shave off the upper part.
Only at the lower part it is hairy.
It is mixed red and white hairs.
They are long hairs. The deer
scrotum is thin. They do not
make a pipesack of it; it is thin.
But elk testicle [skin] is thick.

Pakvateax was a Katimin Indi-
an, one of his legs was short. A
cow hooked him at Orleans. His
pipe sack was an elk testicle one.
It used to be sticking out from
his belt. It had mixed white
and red hairs on it, long hairs.

(HOW THEY MAKE A PIPE SACK)

First they measure the pipe,
how long a pipe it is. Every-

⁸⁶ Ct. 'á'teip takunvúppakrať, they cut it in two crosswise.

⁸⁷ Making it hairless.

⁸⁸ Another of his names was 'Áttatať.

⁸⁹ About 1865.

^{89a} For illustrations showing the materials for and making of the
pipe sack described in the texts below, see Pls. 33, *b*, *c*, *d*, *e*, and 34.
The sack was made by Imk^{'anvan}.

hiti'. Kó-vúra pakunikyá'tti', kó-vúra pícci'p kunsíppū'n'vāk. Takunthá'nnamni patáffirāpūhāk, po'hrā'm. Va' vura takunkupa-θí'criha pakunkupe'krú'ppahe'^c. 'Āxxak takunpáttun'va.

Vá'ram takunvúppaksu'. Va' u'm vá'nnāmicite kunikyá'tti paxé'hva'^s, 'ayu'á'tc 'uhramsúruk-kam u'í'ra pehé'raha'. Karu vura kó'mahite tinihyá'tc pakunikyá'tti'.

Fíθθi kunic takunvúppaku'.⁹⁰

Há'ri 'iθyú'kinúya'tc vura takunvúppakar 'áffiv. Karu há'ri 'áffiv takuntáttak, xákkarari takunvússu'. Karu há'ri takunvupákyu'.

Pakú'kam u'avahkāmhihi patáffirapu', va' vura kú'kam kunikyá'tti u'avahkamhihi paxé'hva'^s.

Há'ri vá'ram takunvúppaksu', va' u'm kunikritíptippe'^c 'áffiv. Su'kam 'ukrúppahiti', 'avahkam 'ukritíptíppahiti'.

Há'ri xe'hvas'í'cak 'a? vur ukritíptíppura'hihi, pakkú'kam 'ukrúppara'hihi'. Va' vura pa'apxanti'tc kunikritíptí'pti pamukunxuskamhan 'anammahate'í-yū'n'vār, viri va' takunkupe'kyá'hihi payé'm paxé'hva'^s.^{90a} Pi'é'p mit ním'ā'htihat 'áffiv vúra mit kite po'kritíptíppahitihat, ká'kum pamukunxé'hva'^s.

thing that they make they measure first. They lay the pipe on the buckskin. They lay it down the way they are going to sew it. They fold it.

They cut it off long. They make the pipe sack a little long, because there is tobacco under the pipe. And they make it a little wide.

They cut it the shape of a foot.

Sometimes they cut straight across at the bottom. And sometimes they point it at the bottom. They take a cut off of both sides. And sometimes they cut it slanting.

The outside of the buckskin is the outside of the pipe sack.

Sometimes they cut it long, so as to fringe the base. It is sewed inside, it is fringed outside.

Sometimes the body of it is fringed above, along where it is sewed. As the White men fringe their pistol sacks, so they fix pipe sacks now.^{90a} But long ago I saw them fringed only at the bottom, some of their pipe sacks.

⁹⁰ Old expression.

^{90a} For pipe sack of this description, with side and bottom fringed, made by Tcá'kitcha'an, see Pl. 34, a.

a. Pahút kunkupe'kyá'hiti
pa'ippam^{90b}

(SINEW FOR PIPE SACKS)^{90b}

Patcimi kunikrúppē'càhà:k pa-xé'hva'^{as}, há'ri kunparícrí'hvùti pa'ippam,⁹¹ karu há'ri vura va:k kunixaxasúrō'tì pa'ippam, tupi-tecasámmahite kunixaxasúrō'tì', a:v mŭ'k kuníkrŭ'pti'. 'U: mit vura nanítta:t 'ukyá'ttìhàt mux-é'hva'^{as}, ke'texá'te mit. Pa'ára:r 'u:mkun vura pupurá:n ko'hím-màtevùtihaḡ, xa:t mukun'ára'^{ar}. Pamit vó'krŭ'ptihàt pamuxé'h-va:s 'ippammŭ'k, pumit paric-crí'hvápù: 'íhrŭ'vtìhaḡ, 'ipamtun-vé'ttcas kíte vúra mit póhrŭ'v-tìhàḡ. Va: vura mit sákri''v.

When they are going to sew the pipe sack, sometimes they make the sinew into string, and sometimes just tear off the sinew. They tear off a little at a time; with that they sew it. My mother made her own pipe sacks. She was a widow. The people did not feel sorry for one another, though they be their relations. When she used to sew her pipe sack with sinew, she did not use it made into string, but just used the little shreds. It was strong.

b. Pahút pakunkupe'krúppahiti
paxé'hva'^{as}

(HOW THEY SEW THE PIPE SACK)

Á'tcip takuníkfŭ'y'ràv, 'áxxak takunpipáttun'va. Pakú'kam 'í'ck'am va: kú'kam u'ávahkam-hiti' payváhe:m pakuníkrŭ'pti'. 'U'ú'vrínahiti' pakuníkrŭ'pti'. Takunpaθravuruke'krúppaha'. Pavo'kupe'krúpahitiha'^{ak} va: 'u:m sákri''v. Pakuníkrŭ'pti paxé'hva:s 'ippammŭ'k, 'úppas kuní'vúrukti' pa'ippamak. Kó-mahite takunpáppuḡ, 'apmanmŭ'k vura hitiha:n 'ásxay kunikyá'tti'. Pŭ'vic kúníc takun'íkrup. Pu'ik-ru'prúpā'tìhàḡ.⁹²

They fold it in the middle, they double it together. The inside is outside now when they sew it. They sew it turned wrong side out. They sew it over and over. It is strong when sewed that way. When they sew a pipe sack with sinew, they put spittle on the sinew. They chew it a little. They wet it all the time with the mouth. They sew it like a sack. They do not sew it way up to the top [to the mouth].

^{90b} For illustration of sinew string used for sewing pipe sack, two kinds of sinew and connective tissue, see Pl. 33, *b*, *c*, *d*, *e*.

⁹¹ Terms for kinds and accompaniments of sinew are: 'ippam, general term for sinew; pimiyur, special term for the sinew from the leg of the deer; vasih'ippam, back sinew; vasih'ippam'áxvi''e, the connective tissue or membrane adhering to back sinew.

⁹² A medium-sized pipe sack is usually sewed up only to a point a couple of inches below the top, only as far as the section covered by the tie-thong wrapping.

c. Pahút pakú·kam u'avahkam-hiti kunkupappū·vrinahiti paxé·hva'^{as}

(HOW THEY TURN THE PIPE SACK BACK RIGHT SIDE OUT)

Karixas takunpū·vrin pakú·kam 'u'avahkámhiti patakunpík-rū·pmař. Patakunpíkrū·pmara-ha'^{ak}, 'á·ssak takunθí·vk'uri, kó·mmahite vūrà, xas va: 'u·m yá·mmàhūkkàtc va'ū·vrin.

Then they turn it again right side out when they get through sewing it. When they finish sewing it, they soak it in water, a little while, so it is easy to turn right side out.

'Aθkúrit teí·mite vura takuní·vúruk patupivaxráha·k paxé·hva'^{as}, va: 'u·m puppíhahařa.

They rub a little grease on when it gets dry, so it will not be so stiff.

d. Pahút kunkupe·kyá·hiti paxe·hvaskíccapař, pahút kunkupé·krū·pkahiti'

(HOW THEY MAKE THE PIPE SACK TIE THONG AND HOW THEY SEW IT ON)

Karixas 'ifuctí·mmite xas takuníkrū·pka' pamukíccapař, paxe·hvaskíccapař, pamukíccápāra-he'^{ec} 'íppaň. Takun'áripeur pavastáran, 'axák'ā·ksíp va: kó: vā·ramahiti' va: takuníkrū·pkā', 'íppāmmū'^{uk}. 'Áppap va: ká:n 'íppan takuníkrū·pka' pavastáran pakíccapař.

Then at last they sew on its tie-thong, the pipe sack tie thong, where it is going to be tied, at the top. They cut the thong 2 spans long, they sew it on with buckskin. At one corner they sew the tie-thong on.

e. Pahút kunkupa'árippaθahiti patáffirāpu'

(HOW THEY CUT OFF SPIRALLY A BUCKSKIN THONG)

Hā·ri táffirapu tinihyá·tc vura takunvússur. Xas va: takun'árip, 'asaxyíppitmū'^{uk}. Va: vura vā·ramas tu'árihiē pa'árihpāpu'. Kunvúppākpāθti'.⁹³ Xas 'íccaha takuní·vúruk. Xas takunietutúttuř. Va: vura vastarányav tu'árihiē. 'Aθkúrit hā·ri kuní·vúrukti'.

Sometimes they cut off a widish piece of buckskin. Then they cut off a thong, with a piece of white rock. It makes into long thongs that way. They cut it around. Then they put water on it. Then they run it through their hands. It makes good thongs. Sometimes they rub grease on.

⁹³ They keep cutting round and round the edge of a scrap of buckskin, cutting off long thongs in this way, which are later worked and stretched with the hands and made to lie out flat and good.

E. Pahút kunkupamáhyā'nnahiti pehé'raha paxé'hvā'ssak.

(HOW THEY PUT THE TOBACCO IN THE PIPE SACK)

Púyava: paxé'hva's takunpíkya'r, karixas takô'h, pehé'raha su' takunmáhya'n paxé'hvā'ssak.

Behold they finish the pipe sack. Then they are through. They put the smoking tobacco inside in the pipe sack.

Tá:ya:n vúra kunkupítti 'íeyā'v, patcimikunmáhyā'nnē'caha:k paxé'hvā'ssāk, xās va: takunsuváxra pe'hé'raha 'ikriv-kí'rák, xas va: 'á:k takun-íé'θrípā'a pa'ahímpak, va: 'ávahkam takun'íé'θθíθūn, 'ihé'raha-'ávahkam, va: kunkupasuvaxrá-habiti'.⁹⁴ Karixas xé'hvā'ssak takunmáhya'an.

Oftentimes the way they do in the winter is that when they are going to fill up a tobacco sack, they dry the tobacco on a disk seat, they take from the fire a live coal, they move it around above, above the tobacco, that is the way they dry it.⁹⁴ Then they put it into the pipe sack.

a. Pahút kunkupo'hyānakkô'hiti patakunmáhyā'nnaha:k pehé'raha paxé'hvā'ssak

(HOW THEY PRAY WHEN THEY PUT THE TOBACCO IN THE PIPE SACK)

Kô: ká:n vúra patakunipmáhyā'nnmaraha'ak po'hrá'mmak kunfúmpū'hsìprìvti': "Maté'k xára nímyā'htihè'ec. Pa'ín ká'rim náxxū'shūnìcti', 'ū'm pá'kam 'iku'ípmé'ec pamuxuské'mha' pa'ín ká'rim náxxū'shūnìcti'."⁹⁵ Vo' kupa'ákkiahiti pe'hé'raha pe'θívtā'nnē'n. Píci:p patakunteú'pha xas takunfúmpu⁹⁶ pa'ipihé'raha kite pamútti'k.

Every time they finish putting in tobacco into the pipe they pray: "I must live long. Whoever thinks bad toward me, his bad wishes must go back to him, whoever thinks bad toward me." That's the way he feeds tobacco to the world. They first talk, and then they blow off the tobacco [dustlike crumbles] that remains on the hand.

F. Pahút kunkupé'pkíccapahiti po'hrá:m paxé'hvā'ssak

(HOW THEY TIE UP THE PIPE IN THE PIPE SACK)

Takunipkíccap paxé'hva's, nínamite⁹⁷ 'uhyānnìcūkvàtc⁹⁸ pa-

They tie up the pipe bag so that the mouth end sticks out a

⁹⁴ Cp. the description of drying the stems by the same method, p. 95.

⁹⁵ This is the Karuk form of the Golden Rule.

⁹⁶ Or takunfúmpū'hsìp, or takunfúmpū'hsu'.

⁹⁷ Or 'íevit, which means not only half, but a piece of it, a little of it.

⁹⁸ Or 'uhyáricūkvà, 'umtárānā'mhiti or 'utnícūkti.

kú'kam 'uhram?ápma'⁹⁹ Pusu? yí'v 'ihyáramnihtihap pórám, vur 'umtaránnā'mhītihaṭe pa'uhram?ápma'ⁿ.

Va? kunxúti 'ayu'á'te ūx pe'hé'raha', xay ūkkik pe'hé'raha pa'uhram?ápma'ⁿ. Sákri'v 'uk'iceāpāhiti'. Va? vura papici'te kunkupammáhaḥanik, paxé'hva'^{as}, va? vura kunkupé'kyá'haḥanik. Va? vura kunkupak'iccapahitihanik. Pe'kxaré'yav pamukun?úhra'^m.

Paxé'hva's takunimθavuruké'p'kīccapaha'. Kúyrā'kkān há'ri pí'θvakan 'upsásikivráθvā pó'h-rā'm'māk. 'Áfivk'am kú? kunip'kīccapmuti'. Karix'^{as} takunkixán'yup, pata'ipannī'tcha'k pavastáran, pate'pcū'nkinatcha'^{ak}.

G. Pahú't ukupé'hyáramniha-hiti po'h'rā'm paxé'hvā'ssak

Pehé'raha 'u'm vura 'afiv?á'vah-kamkite 'u'ippanhiti', tē'myá'te-va kunipmáhyā'nnāti' paxé'hva'^{as}. 'Ihē'rahak 'uhyákkurihva pó'h'rā'm. Pamukkō'r 'u'm vura su? 'ihē'rahak 'ukkúramnihva'.

'Ávahkam 'úyū'nkūrihvā pó'h-rā'm, 'ihē'raha'á'vahkam, súruk-kam pe'hé'raha', 'á'vahkam pó'h-rā'm. Po'h'rā'm xé'hvā'ssak su? ukré'ha'^{ak}, pakú'kkam ma'^θ va? kú'kam 'usurukámhiti', pakú'k-kam 'icnā'nnite, va? kú'kam 'u'á'vahkamhitti'. Va? ukupakú'n-nāmnihvahiti'.¹

little. The pipe does not stick way in. The mouth end is visible a little.

They think it is because the tobacco smells, it might get on the small end of the pipe. They tie it so tight. As they first saw it, the pipe sack, so they made it. The Ikkxareyavs tied up their pipes that way.

They tie up the pipe sack by wrapping it [the thong] around. It goes around the pipe three or four times. They wrap it spiraling down. Then they tuck it under, when it is already to the end of the thong, when the thong is already short.

(HOW THE PIPE RIDES IN THE PIPE SACK)

The tobacco only reaches to the top of the bottom. They fill the pipe sack up often. The pipe is sticking in that tobacco. Its rock pipe bowl is sticking down inside of the tobacco.

The pipe is inside on top, on top of the tobacco; the tobacco is underneath, the pipe on top. When the pipe is in the pipe sack, the heavy end is down, the light end is up. It rides inside that way.

⁹⁹ Or pakú'n 'uhram?ápma'ⁿ. McGuire, fig. 37, shows the pipe put into the pipe sack wrong. "Maybe some White man put it in for taking the picture."

¹ Lit. it sits inside thus, or 'ukupe'hyáramnihahiti', it stands inside thus.

H. Pahút ukupappíhahitihanik (HOW AN OLD PIPE SACK IS
pataxxára vaxé'hva'^s2 (STIFF)

Pataxára kunihró'ha_ˆk paxé'h-
va'^s, 'áhu_ˆp kúníc tãh.³ Pam-
kun'ástũ-kmũ-k 'uppíhahiti'. Va_ˆ
xas pakuntápkú'pputi', pappíha',
va_ˆ 'u_ˆm yãv pehé'raha 'ukupá-
pivrãrãrãmnihabiti su', patakun-
pimðanupnúppaha'^ak.

After they use a pipe sack for a
long time already, it gets stiff as
a stick. It gets stiff with their
sweat. They like it that way
when it is stiff, then the tobacco
falls back down in easily when
they tap it.

I. Tusipú'nvahiti pakó_ˆ ká'kum paxé'hva'^s

(MEASUREMENTS OF SOME PIPE SACKS)

The pipe sack made by Imk^yanvan, texts on the making of
which have just been given, measures as follows. It is 9½
inches long, 2½ inches wide at bottom, 2½ inches wide at top.
Unsewed gap runs down 2½ inches from top. Tie-thong is 17 inches
long and spirals five times around the sack when tied. Made to
hold a pipe 6½ inches long and 1½ inches diameter. The mouth
end of the pipe projects out of the mouth of the sack a little,
leaving about 2¾ inches space between the bowl end of the pipe
and the bottom of the sack. (See Pl. 34, e.)

A pipe sack made by Fritz Hanson, fringed, and therefore
said in scorn by Imk^yanvan to look like a White man pistol sack,
although it is admitted that pipe sacks were sometimes fringed
"a little" in the old time, has its mouth end larger than its
base. It measures exclusive of fringe: 6 inches long, 1½ inches
wide at bottom, 2½ inches wide at top; the tie-thong is 10½
inches long and spirals around three times. The fringe is ca.
1 inch long down the entire side, and ½ inch long at the bottom.
The pipe for which it was made is 3¾ inches long, 1½ inches
diameter at bowl end, and when put in properly, with its mouth
end sticking out, leaves 2¾ inches space between pipe base and the
sack base.

3. Pahút kunkupa'é'ðti po'hrã'm (HOW THEY CARRY THE PIPE)

Pakunifyúkkuna'tiha_ˆnik, 'aka-
vákírák sũ'hànik pamukun'úh-
ra'^am. Va_ˆ vúra yittce_ˆtc kunic-
kúrùtìhãnik pamukun'akavák-
kír, 'íckípatcashãnik. Pa'ávansa
pémpã_ˆk u'áhõ'tì', va_ˆ vura kite

When they used to walk around
their pipe used to be down in the
quiver. The quiver is all that
they used to carry around; they
used to just go naked. When a
man is walking along the trail he

² Or paxxára tava xé'hvã'sha'^ak instead of the last two words.

³ Or ta'áhu_ˆp kúníc.

'uckúruhti pamu'akavákkir. 'Ax-máy ik vúra tuvíctar 'ihé'raha', to'xxus: "Kiri nihé'r." Vírí va; kari 'á'pun tó'θθáric pamu 'akavákkir. Karixas tuhé'r.

Há'ri vo'kupa'é'θθīūnāhiti' po'-vúrá'yvuti pamu'úhra;̣m pamu-'akavákkirak su?.⁴ Karu há'ri sítteakvútvàràk su? 'uhyákkurī. Karu há'ri pamusítteakvútvàràk 'unhitárá'nkāhiti', pamusítteakvutvaravastáranmā'uk.

Po'hrá;̣m kun?é'θtiha'a'k, xas takunippé'r: 'Uhrá;̣m 'u'é'θti',⁵ má'θkúnic po'é'θti', pu'ipittihap: 'Uhrá;̣m 'u'avíkvuti'.⁶ Vura kunipitti': 'Uhrá;̣m 'u'é'θti'.

carries only his quiver. Then all at once he wants to smoke, he thinks: "I will smoke." Then he lays his quiver on the ground. Then he smokes.

Sometimes he carries his pipe around this way in his quiver. But sometimes he has it tucked under his belt. And sometimes he has it tied onto his belt with one of his tie thongs.

When they carry a pipe they say: 'uhrá;̣m 'u'é'θti' (he packs a pipe), as if he were packing something heavy; they do not say: 'uhrá;̣m 'u'avíkvuti' (he packs a pipe). They say: 'uhrá;̣m 'u'é'θti'.

4. Pahút kunkupe'hé'rahiti'

(SMOKING PROCEDURE)^{6a}

In smoking, the Karuk sought the effect of acute tobacco poisoning. Effort was made to take the smoke into the lungs and to hold it there as long as possible. Smoking procedure of the Karuk can not be better summed up than by quoting the words of Benzoni, who has given us one of the very earliest accounts of American Indian tobacco smoking:

"... they set fire to one end, and putting the other end into the mouth, they draw their breath up through it, wherefore the smoke goes into the mouth, the throat, the head, and they retain it as long as they can, for they find a pleasure in it, and so much do they fill themselves with this cruel smoke, that they lose their reason."⁷

⁴ Or su? úkri'.

⁵ This verb is used of carrying a large or heavy object, e. g., a big log, and also curiously enough of carrying a tobacco pipe, either in hand, under belt, or in quiver.

⁶ Verb used of carrying small and light object in the hand.

^{6a} Illustrations showing the smoking processes will be run in a following section of this paper.

⁷ Benzoni, Girolamo, *History of the New World*, Venice. 1572, edition of the Hakluyt Society, London, 1857, p. 81.

A. Pakumá'a^h kuníhrū'vtihanik
pamukun'úhra^m kun'áhkō-
ratihanik

(WHAT KIND OF FIRE THEY USED
FOR LIGHTING THEIR PIPES)

Pa'apxantí'te 'u^m vura hití-
haⁿ θimyúricihàr kuníhrū'vtí
pakunihé'ratí'. Kuna vura 'u^m-
kun pa'árā'rās θimyúricihàr pu-
'íhrū'vtihàp, 'a^h vúra kuníhrū'v-
tí'.

The White men are always
using matches when they smoke.
But the Indians smoked without
using matches, they used the fire.

Ké'tteas 'u'ík'yukkírihva^s pa-
kun'ássimvana'ti 'ínná'^ak, 'íé'k-
xaram vúr o'í'nk'yú'tí', 'ayu'á'te
ké'tteas pa'áhup. Há'ri yí'tte^cte
vura pe'k'yuké'cvit takuníhyá-
ran 'áttimnavak, pamukun'íkriúv-
ra^m kú'k takunpá'ttíva. 'Íé'k-
xaram vura 'u^m tce'myáteva
pakunpí'yū'nkírihtí pa'ahuptun-
vé'te, va^z 'u^m pe'kk'yuk yav
'ukupá'í'nk'yāhìtí'.

They have big logs when they
are sleeping in the living house;
it burns all night, for the logs are
big. Sometimes they [the women]
put just one piece of log in a pack
basket, and bring it home. At
frequent intervals during the
night they add small pieces to the
fire, so that the logs will burn well.

Há'ri 'ássipak su? kun'á'hti',
yu'x su? 'u'í'θra'. Yí' vura há'ri
máruk pa'áhup kuntú'ntí'. 'A^h
kun'á'hti 'ássipak. Pakáⁿ pa-
'áhup kunikyā'vicí'ak, va^z káⁿ
'a^h takuníkyav, va^z 'u^m kuník-
mahatche'^{ec}.

Sometimes they carry fire
around in a bowl basket; they
have earth in it. Sometimes they
go wood gathering far upslope.
They pack fire along in a bowl
basket. There where they are
going to make the wood, there
they build a fire, so as to keep
warm.

Vura há'ri xas pakunθimyúric-
rihtí', vura xaráhva xas kuníh-
rū'vtí paθimyúricihàr.^{8a}

It is only sometimes that they
make fire with Indian matches.
Only once in a long time do they
use Indian matches.^{8a}

B. Pahú't kunkupa'ē'θricukvahiti
po'hrām karu pehé'raha pa-
xé'hvā'ssāk

(HOW THEY TAKE THE PIPE AND
THE TOBACCO OUT OF THE
PIPE SACK)

Pa'avansa 'ihé'raha tuvictá-
ha'^ak, pateim uhé'rē'cāhā'^ak, va^z '
kari 'á'pun to'krí'c. Xas tupíp-

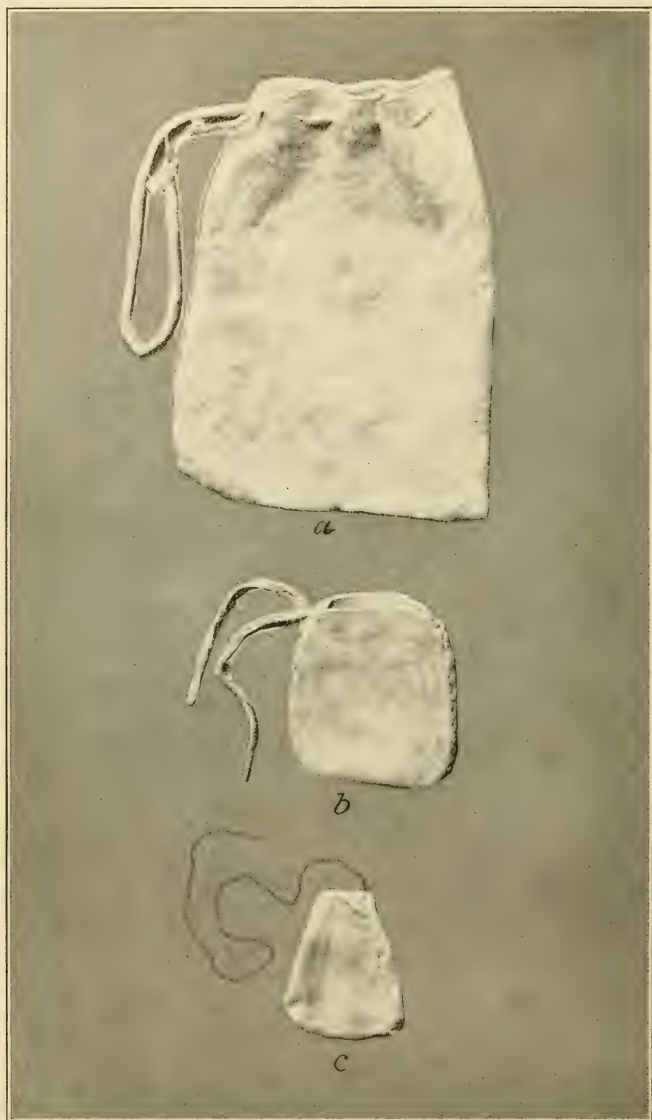
Whenever a man has an ap-
petite for tobacco, whenever he
wants to smoke, he sits down.

⁸ Ss. 'úkū'kkirivā. These logs, usually two in number, are gradually
fed into the fire.

^{8a} For illustration of old Tintin making fire with Indian matches
see Pl. 35.



TINTIN DRILLING FIRE WITH INDIAN MATCHES



CEREMONIAL BUCKSKIN BAGS

a, Larger bag, used for containing smaller bags. This larger bag has a draw string; *b*, *c*, smaller bags which are filled with stem tobacco and carried in the larger bag. Models made by Mrs. Mary Ike.

pur pamuxé'hva'^{as}, karixas tó's-yū'nkiv pamu'úhra'^{am}. Xas kututukamátru^p9 tó'yvā'yramni pamuhé'raha', va₂ vúra 'u'á'pūnmùti pava₂ kó₂ xyáre₂c¹⁰ pamu'úhrā'm'mak, 'atrup₂ā'teipāri. Xas tí'kk'āñ, 'ateiptí'kk'ān to'ínákka'^{ar} pamuxé'hvasvastāfan.¹¹ Puhitihā₂n vúra tákkārārihvārā pamútti'k'āñ, há'ri 'á'pun tó'θārie pamuxé'hva'^{as}. Xas tumáhyā₂n pehé'raha po'hrā₂m'mak. Po'máhyā'nnātihā₂k pehé'raha po'hrā₂m'mak, pakú'kam pamútti₂k po'í'ōra pehé'raha va₂ kú'kam pasúrukam 'utákkārārihvā pamuxé'hva'^{as}, 'ateiptik^vansúrukam 'utákkārārihvā vastārānmū^{uk}. Tuyúrik pamu'úhrā'm'mū^{uk}. Atrúpitim va₂ ká₂n 'u'axaytécákkierihti po'hrā'm. Xas tó'krírihic pamútru^{up}, pamútrupmū^k teimítemahite vura pató'yvā'yramni pehé'rāhā po'hrā₂m'mak, kututukamtik^vánkā'mmū^k po'kúttécā'kti'. Tik^vánkā'mmū^k 'ukúttécā'kti', kiri ta₂y 'uyá'ha'. Pe'kxaré'yav va₂ kunkupítihāñik, va₂ kunkupamáhyā'nnahitihanik pamukun'úhra'^{am}. Xas a'utaxixie'urā'nnāti pamútru^p 'uhrā₂mmū^{uk}, há'ri vur ifyakā'n vúra'va.¹² Va₂ 'árun kupé'kyā'hitipamútr^{up}. Pamútrū'ppāk vura ká'kkum u'iftakankó'hiti pehé'raha', pehé'rahā'mta₂p vúra kite. Va₂ vura kite kunic pa-

Then he unties his pipe sack, and then he takes out his pipe. Then he spills his tobacco out onto his left palm; he knows how much will fill his pipe, half a palmfull. Then he hangs the tie-thong of his pipesack over his finger, over his middle finger. He does not hang his pipe sack on all the time. Sometimes he lays it on the ground. Then he puts the tobacco into the pipe. When he fills the tobacco into the pipe the tobacco lies on the same hand from which the pipe sack is suspended, hanging by its tie-thong from the middle finger. He puts his pipe underneath. He holds the pipe at the [outer] edge of his [left] palm. Then he tips his palm up, spilling the tobacco into the pipe with his palm a little at a time, pressing it in repeatedly with his left thumb. He mashes it in with his thumb, he wants to get more in. The Ikkxareyavs did that way, filled their pipes that way. Then he rubs the pipe [bowl] upward across his palm several times. He empties his palm that way. It is that some sticks [to his palm], just tobacco dust. That is all they blow off, that tobacco dust. The tobacco is kind of moist all the time, it sticks to a person [to a person's hand]. They

⁹ Always on his left hand; any other way would be awkward.

¹⁰ Or kó₂ 'uxyáre'^{ec}.

¹¹ So that the pipe sack hangs down over the back of the left hand.

¹² The outstretched left palm is tipped so that the thumb side is somewhat raised and the pipe bowl is wiped caressingly upward across it a few times as if to gather up the adhering tobacco.

takunfumpū'hsur,¹³ pehē'rahá'm-ta'ap.

'Āsxā'ykūnic pe'hē'raha', 'ar 'u-'iftakánkō'tti'. Xus kuné'tcháyā'tchiti' xa'y upásxa'y, kunxúti xay 'upásxa'y. Patupásxā'ypaha'ak, va; kári pu'amayá'hānā. Kunic 'utá'pti' pató'sxā'yhā'ak. 'Ap-mánka'm paxé'hva;s. Paxé'hvā'smū'k kuní'vā'yramnīhā'ak 'uhrá'm'mak, va; 'u'm 'ā'pun 'uyvé'crihe'¹⁴, 'ā'pun.

Patu'árunha pamútru;p pe'hē'raha', karixas tufumpū'ssip, to-teú'pha, to'ppip: "Teú páy Tu'ycip¹⁴ nu'ákki', pe'hē'raha'; teú páy ká'kkum nu'ákki Tu'ycip; teú páy 'ám ká'kkum, Tu'ycip. Cwé, teú páy Tu'ycip nu'ákki', maté'k 'ícki;t nammáhe'¹⁵. Cwé, 'Iéivθānnē'n, maté'k pufá;t ná'if-kē'ciprē'vīcārā,¹⁵ cwé, 'Iéivθānnē'n. Hā'ri k'aru vura va; kunipíti': "Maté'kxāra nīmyā'htihē'¹⁶. Maté'k 'ícki;t nammáhe'¹⁶. Maté'k 'asiktáva;n nipíkvā'n-mārē'¹⁶."

Pavura fáttā'k yí'v kunifyúk-kutiha'ak, hā'ri va; kunipíti': "'Iéivθānnē'n, maté'k namahav-nik'áyā'tchē'¹⁶. Pufá;t vúra ká'rimhā nakuphé'cārā."

Hā'ri karu vura pehē'rahá'm-ku'f kunfumpūhpī'θvūti', va; vúra kunkupíti pakunvé'náfipti'.

watch the tobacco lest it get moist, they are afraid it will get moist. If it gets moist, it does not taste good. It gets kind of moldy when it gets moist. The pipe sack has a big mouth. If they poured it from the pipe sack into the pipe, they would spill it on the ground, on the ground.

As he empties the tobacco off his hand, he blows the tobacco dust out of his [left] hand, he talks, he says: "Take this tobacco that I give thee, Mountain; take some of this that I give thee, Mountain; take and eat some of this, Mountain. Cwé, take this that I give thee, Mountain, may I be lucky. Cwé, Earth, may nothing get on me, cwé, Earth." Or they say: "May I live long. May I have luck. May I be able to buy a woman."

Or when one is traveling somewhere far, he will say sometimes: "Land, mayst thou be glad to see me. May I have no troubles."

But sometimes they blow tobacco smoke, praying the same way.

¹³ As a food sacrifice to the mountains, the earth, etc.

¹⁴ Addressing any near-by sacred mountain; regularly Medicine Mountain, if the smoker is at Katimin.

¹⁵ Mg. may no disease or hatred get on me.

¹⁶ Added by the pray-er partly in fun.

C. Pahú't kunkupa'áhkō·hiti po·
hrā'm'mak

(HOW THEY LIGHT THE PIPE)

a. Pahú't kunkupa'áhkō·hiti po·
hrā'm 'áhupmũ'k

(HOW THEY LIGHT THE PIPE WITH
A STICK)

Patu'á'hkáha'k pamu'úhra'am,
patuhē·ráha'ak, há·ri 'áhupmũ'k
tu'á'hka'. Vā·nnāmicite há·ri
pa'áhuṣ, karu há·ri 'áhup'anam-
mahate, 'á·pun vura tu'ússip
pa'áhuṣ, fá·t vúrava kuma'áhuṣ.
Há·ri karu vura sá·rip, pamú'k
tu'á'hka', saníp'anammahate.
Vura 'u·m ta·y 'ukritúmpī·θvā
sarip 'i·nnā'ak, pavik'arē'ep.¹⁷

Karu há·ri sáppikmũ'k tu'á·
hrípa'a, sapik'íppanite patu'ín-
k'a'. Pasá·pikmũ'k tu'á'hka'.
'Áhupmũ'k tu'á'hka'. 'Áhup
'á·pun tu'ússip. 'Á·hak túyū·n-
ká'. 'A·k túyū·nkīr ipanní'te,¹⁸
va· 'u·m 'u'ínké'ec 'ipanní'te,¹⁹
'u'axayteákkierihiti 'á·papakam.²⁰
Xas 'íppan patu'ínk'a', karixas
va·mũ'k tu'á'hka pamu'uhram'íp-
panite.

When he lights his pipe, when
he smokes, sometimes he lights it
with a stick. It is a longish
stick sometimes, and sometimes
a little stick, some stick that he
picks up from the floor, just any
stick. Sometimes also it is a
hazel stick that he lights it with,
a little hazel stick. There are
always lots of hazel sticks lying
around in the living house, re-
jects. And sometimes he takes
fire out with the poker-stick,
with it burning at the end. He
lights it with the poker-stick.

He puts fire on it with a stick.
He picks up a stick from the
floor. He sticks it into the fire.
He puts the tip in the fire, so
the tip of the stick burns, he is
holding the other end. Then
when it burns at its tip, then
with it he lights the top of his
pipe.

b. Pahú't kunkupa'áhkō·hiti po·
hrā'm 'imnákkamũ'k

(HOW THEY LIGHT THE PIPE WITH
A COAL)

Há·ri kumakkári pu'áhupmũ'k
'á·hkútiha·a, 'imnákkāmũ'k tu-
'á'hka pamu'úhra'am. 'Imnák
tó·θá·ntak pamu'úhrā'm'mak.

Other times he does not light it
with a stick, he lights his pipe
with a coal. He puts a coal on
top of his pipe.

¹⁷ Name applied to the poorer hazel sticks, after the best have been
picked out for basket weaving.

¹⁸ Or 'íppankam.

¹⁹ Or 'í·fiti va· 'u·m tu'ín 'ipanní'te.

²⁰ Or 'u'axayteákkierihiti icvít.

a'. Pahút tĩkmũk súʔyaʔtc
vura kunkupaθánkōhiti pe'm-
nak po'hrá:m'mak

(HOW THEY PUT THE COAL DI-
RECTLY INTO THE PIPE WITH
THEIR FINGERS)

Há'ri tĩkmũk vura tu'éθripà:
pe'mnak, 'ayu'á'tc sákri:v mit
pamukuntí'k! Pura fá't vura
'áhup vura pu'íhrũv'tihàrà.
'Á'punitc vura po'éθti pamu'úh-
ra'am pato'θá'nnámni pe'mnak,
tĩkmũk vura, va: 'u:m yá'mmà-
hũkkàte 'ukupáθá'nnámnihahe'²¹
Sákri:v 'upmahónkō'nnàtì'.²¹
Tu'éttcip tĩkmũk pe'mnak.
Xas vura 'u:m tcémyaʔtc
'uhrá:mak to'θá'nnám'ni.

Sometimes he takes out the
coal just with his fingers, they had
such tough fingers! He uses no
stick. He holds his pipe low
when he puts the coal in with his
fingers, so he can put it in more
easily. He feels kind of smart.
He picks the coal up from the fire
with his fingers. Then quickly
he puts it into the pipe.

Xá:s vura hitíha:n tĩkmũk pa-
tu'éθripa'a, kuna vur 'úmtcá'kti
pamútti'k, kari 'atrúp to'θá'n-
nám'ni. Vura 'u:m 'u'ittapti
po'kupa'aficé'nnahiti'. Xánna-
hite vura to'kritiva'y'tivay²² pa-
mútrũ'ppàk, pa'a'ah, va: 'u:m
pu'imtcákké'càrà. Karixas súru-
kam tuyúrik po'hrá'm, pehé'raha
su' 'u'íθra'. Xas va: ká:n tók-
kĩ'mnámni'màθ pe'mnak 'uhrá:m'-
mak. Karixas tupamáhma'.

Most of the time he takes it
out with his fingers, but it burns
his fingers, whereupon he puts it
in his palm. He knows how to
handle it. For a moment he
rocks it, the fire, in his palm, so
it will not burn him. Then he
holds the pipe underneath, the
tobacco in it. Then he drops
there the coal into the pipe.
Then he smacks in.

b'. Pahút kunkupatatvárā'hiti
súʔyaʔtc vura pe'mnak po'h-
rá:m'mak

(HOW THEY TONG THE COAL
DIRECTLY INTO THE PIPE)

Há'ri 'uhtatvárā'rāmũk tó-
tá'tvar pe'mnak, 'uhnām'íppanite
to'tá'tvár. 'Ikrivrā'mmàk vasáp-
pik sáppik 'úθvũ'y'tì'. 'Áxxa kók
pamukunsáppik 'ikrivrā'm'màk,
yíθa 'úθvũ'y'tì pufitesáppik, va:
karixas vura kuníhrũv'ti papú-f-
fite takun'ávaha'a'k, karu yíθ
ikrivramsáppik, va: 'u:m vura
hitíha:n kuníhrũv'tì'. Kuna pe-k-
mahátera:m vasáppik u:m yíθ

Sometimes he tongs the coal
into his pipe with the tobacco
tonging inserter sticks; he tongs
it into the top of the pipe. The
living house poker stick is called
sappik. They have two kinds
of poker stick in the living house,
one is called deer poker stick,
which they use when they eat
deer, and the other the living
house poker stick which they use

²¹ Lit., he feels stout.

²² Or: to'kririhríi.

'úθvũyti', 'uhtátváraꝛ 'úθvũti'.
 'Aṽvári pe'θvuy.²³ 'Ayu'átc vaꝛ
 'uꝛm 'avansa'uhtatvára'ar. Xa-
 vic'áhup po'htatvára'ar. Xavic
 pakunsuváxrāhtì xas vaꝛ po'h-
 tatváraꝛ kunikyátti'. Vaꝛ
 pakunθíhrũvtì 'ikmaháteraꝛm
 patakunihé'raha'ak, vaꝛ mũk
 kuntatváráti po'hráꝛmmak pe'm-
 nak, vaꝛ múuk.

Vúra 'uꝛm púvaꝛ mũk 'a'hrí-
 pātihap pu'áhsíprivtìhap 'íppan-
 mũk po'htatvára'ar, 'imnak vúra
 kite vaꝛ mũk kuntá'ttaθunati'.
 Kunxúti xáy 'u'íꝛnkꝛa po'htat-
 vára'ar. Hári 'uꝛm vúra nik
 'ahup'ānāmmāhātemũk tak-
 un'a'hrípa'a, 'uhtatváraꝛ 'uꝛm
 vúra púvaꝛ mũk 'a'hrípātihap.
 Vúra 'uꝛm vaꝛ mú kite kunku-
 pítì pe'mna kuntatváráti po'h-
 ráꝛm'mak. Kun'ittaptì pávaꝛ
 kun'íhrũvtì po'htatvára'ar. Vaꝛ
 'uꝛm xára kun'íhrũvtì' po'htat-
 vára'ar, kunxáyhiti kunxuti xáy
 'u'ín. Vúra 'uꝛm tasírikũñic,
 táxũskũñic. 'Íppikũñicta kó'va
 tuváxa'. Vaꝛ vúra kuma'uhtat-
 vára'ar, vaꝛ vúra kúkkuꝛm yá'n-
 tcip'ipmáheꝛc káꝛn 'uphíriv. Pu-
 tcémyaꝛtc tannihítìhaṽa, xára
 vúra vaꝛ kuníhrũvtì'.

Hitíhaꝛn vúra 'áxxak úhrũvtì
 po'htatvára'ar, vaꝛ múk pe'mnak

all the time. But the sweathouse
 poker stick is called differently;
 it is called tobacco tonging in-
 serter. It has a high name.
 For it is a man's tobacco tonging
 inserter. The tobacco tonging
 inserter is made of arrowwood.
 They dry the arrowwood and
 then they make the tobacco
 tonging inserter. Those are the
 ones that they use in the sweat-
 house when they smoke. With
 them they tong the coal into top
 of the pipe, with them.

They do not take fire out with
 it, they do not light the point
 of the tobacco tonging inserter,
 they only tong coals around with
 it. They do not want the to-
 bacco tonging inserter to get
 burned. Sometimes they take
 the fire out on a little stick, but
 never on the tobacco tonging
 inserter stick. All that they do
 with the tobacco tonging inserter
 stick is to put the fire coal on top
 of the pipe with it. They know
 how to use the tobacco tonging
 inserter. They use that poker
 stick a long time, they are saving,
 they do not like to see it burn.
 It is smooth, sleek. It is already
 like bone it is so dry already.
 You will see those same tobacco
 tonging inserter sticks lying there
 next year. They do not get
 spoiled quick, they use them
 long.

He always uses two of the to-
 bacco tonging inserter sticks to

²³ Old expression. Cp. 'aṽvári tupáttuvic [high priced dentalium string of several denominations] exceeds the tattoo mark on the forearm; the expression is also used as slang and means: It is very valuable.

to'tá'tsip. Há'ri vura yítte:tc
pamútti'kmũ'k to'tá'tvai,²⁴ 'u'm
vúra vo'kupéró'hiti po'htat-
vára'r, 'apapti'kmũ'k²⁵ vúra,
'ayu'á'te 'áppap²⁶ 'u'axayteák-
kierihiti po'hrâm. Va: mũ'k to-
tá'tvar pe'mnak 'uhnam'íppanite
paká:n pehé'rah u'í'θra'. Va:
kari tupákti'fcùr pe'mnak, patu-
'ink'yáyā'tcha'k pehé'raha'.

pick up the coal with. Some-
times he tongs it in with one
hand only, he uses the tobacco
tonging inserter stick that way,
with the hand of one side only,
for with his other hand he is
holding up the pipe. With them
he tongs the coal into the top of
the pipe where the tobacco is
inside. Then he pushes the coal
off, when the tobacco burns good.

c'. Pahút 'á'pun píci:p kunku-
pata'tíci'rhvahi pe'mnak

(HOW THEY TOSS THE COAL DOWN
ON THE FLOOR FIRST)

Há'ri 'á'pun 'ahinám'timmite
to'θá'ric píci:p pe'mnak kó'ma-
hite 'á'pun to'θá'ric karixas ik
po'θa'ntakke:c pamu'úh'rā'ũ'm'ak
mussúrukam.²⁷ 'Uhtatvara ra-
mũ'k vura pato'tá'tripa: pe'mnak,
há'ri vura tí'km'ũ'k, tu'é'θri'pa'a'.
Pura hárixay vura námmā'htiha'a
'inná'k kuntanukríppanati 'ahup-
mũ'k pe'mnak,²⁸ 'uká'rimhiti
sú'hinva pamukún'a'ah. 'í'nná'k
'u'm púva: kupittihap, kuna vura
máruk xas 'ikvé'crihra'am, paku-
híram karu vura 'akunvá'ram,
va: ká:n xas kuntanukríppanati
pa'a'ah, va: kunkupa'áhkō'hiti
pamukun'úhra:ũ'm pakuni'hé'ratí'.
Mussúrukam²⁹ to'ttá'ttic pa'a-
hímnak 'asapataprihak.³⁰ Xás
tí'kmũ'k xas tu'é'ttcíp, 'atrú:p
tó'θá'nnámni pa'a'ah, to'kriri-

Sometimes he puts the coal
on the floor by the fire first, puts
it for a moment on the floor, be-
fore he puts it in the pipe, beside
him. He tongs the coal out
with the tobacco tonging inserter
sticks, or with his hand. I never
saw them in the house scrape the
coal out with a stick, it is hard
to do it for it is deep where their
fire is. In the house they do
not do that, but out in the moun-
tains at a camping place, at an
acorn camping place, or at a
hunting camping place they
shovel out fire to light their
pipes with when they smoke.
He lays the fire coal beside him
on the rock floor. Then he
picks it up with his fingers, he
puts it in his palm, he rocks his

²⁴ Like a Chinaman handles two chopsticks in one hand. He handles the two pokers, which are about a foot long and 5/8-inch diameter, and usually of arrowwood, most dextrously.

²⁵ Mg. with one hand.

²⁶ Lit. on the other side.

²⁷ Lit. under him.

²⁸ Or: pa'a'ah.

²⁹ Lit. beneath him.

³⁰ Of the sweat-house.

hriri pamutti¹k, va₂ 'u:m pu'im-teáktíhara. Xas va₂ ká₂n tó₂θ-
θá₂ntak pehé₂raha'ávahkañ, pa'a-
hím'nak. Puxáy vura 'á₂v 'ík₂ú'y-
vútiha₂. Patu'í₂nk₂áha'^ak, va₂
ká₂ri tupákti₂feùr pemnak, 'a₂k
tupákti₂fkiri. Xas kuyrákya₂n
kunic tupipamáhma'. Karixas
tupákti₂feùr, pemnak. Tu'ink₂á-
yá₂tchà sù₂ pehé₂raha'.

palm so it will not burn him. Then he puts it on top of the tobacco, the coal. It never falls on his face. When it has burned up, then he pushes the fire coal off, he pushes it off into the fire. Then he smacks in two or three times, then he shoves it off, the coal. The tobacco is already burning inside.

D. Pahút kunkupe₂hyasipri₂na-
va₂ahiti pohrá₂m, papicí₂te ta-
kuni₂hé₂raha'^ak

(HOW THEY HOLD THE PIPE
TIPPED UP WHEN THEY START
TO SMOKE)

Patu'á₂hkáha₂k po₂hrá₂m, kari
'a₂ to₂hyássi₂primma₂θ po₂hrá₂m.
Karixas³¹ 'a₂ tukússi po₂hrá₂m.
'A₂ 'uhyássi₂primmà₂θi po₂hrá₂m.
'A₂ 'u'í₂hya 'u₂axayteákkieri₂hti'.
'A₂ 'uhyássi₂prí₂vti pa₂uhrá₂m, 'ux-
xuti xáy 'u₂yvé₂c, vo₂kupaxayteák-
kieri₂hà₂hiti 'a₂ 'uhyássi₂prí₂vti pa-
mu'úhra'^am. 'A₂ 'uhyássi₂prí₂vti
pamu'úhra'^am, va₂ vur 'ukupa-
'axayteákkieri₂hà₂hiti', 'á₂ 'uhyás-
sip. 'A₂ vá₂ri vur upáttumti', xay
'úyvä₂yriccük pehé₂rāhà'. 'A₂h
túyū₂nkà',³² 'uhnām₂íppañite.

When he lights the pipe, then he tips the pipe up. Then he tips the pipe up. He is making the pipe stick upward. He is holding it so it sticks up. The pipe is sticking up, he fears it will spill out. He is holding his pipe sticking up. His pipe is sticking up, he holds it that way, sticking up. And he kind of tips his face upward too, so the tobacco will not spill out. He puts fire on it, on top of the pipe.

E. Pahút 'á₂punita va₂ kari ta-
kunpaxayteákkieri₂hti', paxán-
nahite tu'í₂nk₂áha'^ak

(HOW THEY HOLD IT LOWER AFTER
IT HAS BURNED FOR A WHILE)

Papicí₂te tuhé₂raha'^ak, puxx^wite
'a₂ 'uhyássi₂prí₂vti po₂hrá₂m papúva

When he first smokes, he has to hold the pipe tilted up very much,

³¹ With this latter verb cp, tukusipri¹n, he smokes, an old word equivalent to tuhé²r, he smokes, formed by adding -ri¹n, referring to habitual action (cp. nominal pl. postfix -rin) to tukússip, he tips it up. If I ask, e. g., where a person is, one answers: 'ukusiprí¹nnàti' (= 'uhé²-rati'), he is smoking. Panipatanvá²vaha'^ak, hó²y pa'ára'^ar, po'hé²rati-ha₂k panipatanvá²vúti', xasi kana'ihívríke'^ec, kunippé²éé: "Máva páy k²ú₂k 'ukusiprí¹nnàti'"; when I ask where a person is, and that person that I ask for is smoking, then they answer me, they say: "There he is over there 'tipping his pipe up.'"

³² Touches fire to it.

'ink^yáyā'tchā'^{ak}. Púyava_z pa-xánnahite ta pehé-raha tu'ín-k^yáha'^{ak}, kari tusákrī-vhà su[?]³³ tó'm'nap. Karixas kunic tapu puxx^wite 'a[?] 'ihyássiprīmāðtì-hàrà po'hrā'm, pató'mnap su[?]. Va_z kari 'á'punite po'hrā_zm po'axayteákkierih^tì', po'hé-rā^tì', tapu 'a[?] 'íhyārā po'hrā'm.

Mit nimmá'htíhat kunihé-rati papihní'tteícas. 'Iðā'n mit nimmá'hat pihní'tteite naniðyú'kkirukam 'uhé-rati', 'ah'íðyú'kkirukam, káru na_z 'íðyú'k mit nikré'^{et}. Papicé'ite 'uhé'^{er}, 'a[?] 'uhyássip pamu'úhra'^{am}, picé'ite vura punámmā'htíhāt su[?] pa'a'^{ah}. Papuxx^wite 'u'ínk^ya', va_z karixas nimmá'hat su[?] 'imtanánāmnihite po'ínk^yú^tì', va_z kri 'á'punite tupí'ppé'c pamu'úhra'^{am}. Mit nimmá'htíhat pámita nikrí-rak 'íðyú'^{uk}. Taxánnahicite 'iteyú'kínù^yā_zte kú_zk 'úhyāvū^ttì po'hrā'm.

Há'ri mit taxxáravé'nik ním-m^yū'stíhat pa'ára_zr po'hé-rati-ha'^{ak}, 'ikmahátera_zm karu vura mit nimm^yū'stíhat pámitva kunihé-rana'ti^{ha}t, pámitva kunpī-níknī'k vānā'tihā'^{ak}, pa'é'm 'u'í'htíha'^{ak}, há'ri mit vura su[?] nimmá'htíhat, po'ínk^yú^tì pehé-raha', po'hrā_zmak su[?] po'ínk^yú^tì'.

F. Pahú't kunkupapamahmáha-hiti'

before it burns very good. After the tobacco has burned a little while, it gets hard inside [the pipe], it congeals with heat. Then he does not have to tilt the pipe so high, after it [the tobacco] congeals with heat inside. Then it is lower that he holds the pipe, as he smokes, it no longer sticks up high.

I used to see the old men smoking. Once I saw an old man across from me [in the living house] smoking, on the other side of the fire, and I was on the opposite side of the fire. When he first started to smoke, his pipe was sticking up. At first I could not see the fire inside. When it got to burning good, then I could see inside plain where it was burning, for then he tipped it down. I could see it from where I was sitting across the fire. After a while the pipe was sticking straight over.

Sometimes long ago I used to see an Indian smoking, also I used to see in the sweathouse when they were smoking, when they had a kick dance, a doctress dancing, I used to sometimes see it, the tobacco burning inside, burning inside the pipe.

(HOW THEY SMACK IN)

'A_zh túyú'nka', xás kári tupamáhma',³⁴ va_z xas kumá'í'í tu'in-

He puts the fire on, then he smacks in, his tobacco burns for

³³ Or su[?] tusákrī-vhà'.

³⁴ Ct. 'upáteupti', he kisses. The Karuk used to only kiss and cluck on the skin of babies. They did not kiss adults.

kʷúkkir patupamáhma'. VaꞤkar³⁵
upamáhmā'hti'. Xas tu'ínkʷa'.

that reason, because he smacks
in. Then he smacks in several
times. Then it burns.

G. Pahút kunkupé'cnā'kvahiti'

(HOW THEY TAKE THE TOBACCO
SMOKE INTO THE LUNGS)

'Ifyakā'n vúra tupipám'ma,
'apmāꞤn kári pamu'úhra'am.
KuyrákyaꞤn kunic po'pipám-
mahiti'. Pehē'rahámkuꞤf 'axyár
tó'kyav pamúpmā'n'nāk. Kari-
xas teaka'í'mite vura to'ppé'θrú-
paꞤ po'hrāꞤm pamúpmā'n'nāk.
Karixas tó'snā'kvā'.³⁶ Puxx^wite
vura tó'myā'hkiv',³⁷ hún'tāhite
kūnic 'ukupátteū'phāhiti', vaꞤ páy
'ùkùpitti: "θ..." Xas teé'myaꞤte
vura tupámteak. Kó'mahite vura
tó'ppúxti³⁸ 'apmāꞤnak³⁹ su' pa-
'ámku'uf. Kiri su?. Kó'mahite
vura tupíck'āhti' 'a' u'é'θti pa-
mu'úhra'am,⁴⁰ tó'xnī'chā', kunic
teim upúffā'the'^ec, 'upámteāktì'.
Vúra pukunic kʷó'hīti'hàrà. Kunic
kite 'uxxúti': "Kiri sú'taꞤypehē-
rahámku'uf." VaꞤ vur upép-
mahónkō'nnāhiti'. Xas to'msús-
sùricùk yúffiv pehē'rahámku'uf,
káruima vúra 'uꞤm kar upámteā'k-
tì'. PícciꞤp yúffivkʷam tó'msús-
sùricùk, kari púva tàxràr. Kari-
xas tutáxràr, tupímyā'hrūpaꞤ⁴¹

He smacks in a few times with
the pipe still in his mouth. About
three times it is that he smacks
in. He fills his mouth with the
tobacco smoke. Then he takes
the pipe out of his mouth slowly.
Then he takes the smoke into his
lungs. He sucks in, makes a
funny sound, he goes this way:
"θ..." Then quickly he shuts
his mouth. For a moment he
holds the smoke inside his mouth.
He wants it to go in. For a
moment he remains motionless
holding his pipe. He shakes, he
feels like he is going to faint, hold-
ing his mouth shut. It is as if he
could not get enough. It is just
as if "I want more in, that to-
bacco smoke." That is the way
he feels. Then tobacco smoke
comes out from his nose, but his
mouth is closed tight. It comes
out of his nose before he opens
his mouth. Then he opens his
mouth, he breathes out the to-

³⁵ For kári.

³⁶ The verb refers to the whole action, taking and holding the smoke
in the lungs and exhaling, and the two sounds that accompany it.

³⁷ Or tó'myā'hràr. This is the ordinary verb to inhale.

³⁸ The same verb is used of holding water in the mouth.

³⁹ This is the idiom. 'iθvá'yak su', in his chest, may also be used.

⁴⁰ Held up with partly flexed arm.

⁴¹ When a doctor is dancing and is tired he "breathes out" a note:
'ae'í. This is called tó'myā'hrūpa'^a, she breathes out. He sucks
in air to drive the tobacco smoke into his lungs with a θ-resonance,
but breathes it out merely with an h-resonance.

pehērahámku'^{uf}. Yúffivk^{am} karu vura tómkū'hīricuk. 'Ap-má:nkam karu vura tupíceūsū-ricuk, vura puttá:yhára. 'Uhrá:-mak karu vura 'úmkū'fhīricukti', po'ē'θti'. Tu'asímtcak, kunic tókvi'thà'. Tó'xni'chà pamúti'ti'^k, pakúkkum tupihé'^{er}. Xas kúkkum vura va: tukupapihérah 'ipa píci:p 'ukupe'hérahaf. 'If-yakán 'ik vura há'ri hik piθvān to'pēθrūpà: po'hrām. Púyava: kari tu'á'púnma tupáfi:p pehé-rāhà', tapúffa:t su?. Po'hérāti vura tu'á'púnma su? 'ámta:p kītc tu'í'θra'. Itcā'nnite vura po'máhyā'nnāti po'hrām, va: vura kō'h, itcā'nnite vura. Va: vura yav, yiθ uhrā:m 'āxyār. Vura ko'mmahíteva po'pipún-vūti', po'hérāti'. Xas kúkkum kari tupíppi'ekiv. Puxxára 'ap-má:n su? ikré'ra pamu'úhra'^{am}, kuna vura xára um vur uhé'rúnti'.

Há'ri vura patuhérāmārāhà'^{ak}, xára vur upúxrā'hvūti'.⁴² Há'ri vura tu'á:ssie kar upúxrā'hvūti'. 'U:m kári kunic vur 'u'ákkati pamúpmā'nàk pehērahámku'^{uf}.

bacco smoke. Smoke comes out of his nose, too. It comes out of his mouth, too, but not much. And smoke is coming off of the pipe, as he holds it. He shuts his eyes, he looks kind of sleepy-like. His hand trembles, as he puts the pipe to his mouth again. Then again he smacks in. He smokes again like he smoked before. A few or maybe four times he takes the pipe from his mouth. Then, behold, he knows he has smoked up the tobacco, there is no more inside [the pipe]. As he smokes he knows when there are only ashes inside. He just fills up the pipe once, that is enough. That is enough, one pipeful. He rests every once in a while when smoking. Then he puffs again. He does not have the pipe in his mouth long, but it takes him a long time to smoke.

Then after he gets through smoking he inhales with spitty sound for a long time. Sometimes he lies down, making the spitty inhaling sound yet. It [sounds] like he is still tasting in his mouth the tobacco smoke yet.

⁴² Or tupamáhma'. Tupícki'n, like tupamáhma', means he smacks in several times. But tupám'ma, he smacks in once.

⁴³ The verb is derived from 'uxrā'h, berry, and means to inhale with half-closed mouth, thereby producing a long and loud interjection of deliciousness, which is used especially when eating berries and after smoking tobacco.

H. Pahút kunkupitti patakun-
piená'kvamaraha'ak

(HOW THEY DO AFTER THEY TAKE
THE TOBACCO SMOKE INTO THE
LUNGS)

Va: vúra kó-vúra to'pmahón-
ko:n 'i0á'ĩc vūra, pató'snā-k-
vāhà'ak. Hǎ'ri vura pamúyu:p
'a? to'0yivura'a. Karu hǎ'ri tu-
pi kyívivra'a, vásihk'am tupikyí-
vivra'a, te'emya:tc vura 'á'pun
to'00á'ric pamu'úhra'am, karixas
pato'kyívic. Xas takuntákav,
kó-vúra takuníkcā'hvānà'a. Pu-
'akára 'ín vúra xùs 'é'0thàp,
xá:t 'ihé'rāh 'umyū'm'ni, kuna
po'kuhítti kumá'i'i tupúffa:th'ak,
víri va: 'u:m 'íceaha kun'ās-
kó'tti'. Vura pehē'rahamū'k
tupúffā-thà'ak, puxxára 'árim
0á'nnē'ra.

Hǎ'ri pe'kpíhanha'k pehē'raha',
pa'ávansa patuhē'raha'k vura
pu'á'púnmutihara patupúffā-
thà'. Hǎ'ri vura 'á'pun to'kyívic
vura pu'á'púnmutihara. 'I0a-
ra 'ín xas takunippē'er: "Yáxa
tupúffā-thà'." Tákunma vúra
xas pamútti'k 'úxnī'chīti'.

Kunipitti ká'kkum papihní't-
tcítcās kuníktī'nnāti', patakun-
pihé'rāmàràhà'ak, kó-vúra 'i0á'ĩc
kunipmahónkō'nnāti'. Xara vura
'upmahónkō'nnāti yav, péhē'raha
po'victā'ntihà'ak, xára vura yáv
'upmahónkō'nnāti'. Hǎ'ri 'á'pun
tó'kyívic, tó'myū'm'ni, mit nim-
m'á'htíhat va: mit kunkupítti-
ha', papihní'ttcítcās. 'Ikpíhan
pehē'raha', víri va: pakunvictā'n-
ti'. 'Á'pun takunikyívic. 'U:m-
kun vúra takunpímtav. Kunták-
kām'ti kītc pappinhí'ttcítcās.
Pakunihē'rānā'ti' kuntecú'phīnà'ti
'ikmahátera'am. 'Axmay ík vúra
yí00a taputecú'phītihàrà, hinup

He feels good over all his meat
when he takes it into his lungs.
Sometimes he rolls up his eyes.
And sometimes he falls over,
backward he falls over backward.
He puts his pipe quickly on the
ground, then he falls over. Then
they laugh at him, they all laugh
at him. Nobody takes heed,
when one faints from smoking,
but if he faints because he is
sick, then they throw water on
him. When it is from tobacco
that he faints, he does not lie
there stiff long.

Sometimes when the tobacco
is strong, the man himself when
he smokes does not know when
he faints away. Sometimes he
falls to the ground and does not
know it. Somebody else says:
"Look, he is fainting." They see
his hands shake.

They say that some old men
have to walk with a cane, when
they have finished smoking, they
feel it over their whole meat.
He feels good for a long time
after he smokes, if he likes to
smoke, he feels good for a long
while. Sometimes he falls on
the ground, he feels faint. I used
to see them, the old men. It was
strong tobacco, that was what
they liked. They fall on the
ground. They come to again.
They always laugh at the old
men. When they smoke they
talk in the sweathouse. All at
once one man quits talking, it

é'kva tó'm yū'm'nì. 'U'm vura xas tó'p'vó'nsip.^{43a} Tu'ahára'am. Va' vúra kunkupíttihañik pi'é'p. Vúra 'u'm puxx^wíte kunvíctantihañik pehé'rāhà'. Káruma vura va' kunvíctāntihāñik pehé'raha 'ikpíhañ. Káruma vura patakunímyū'mnihà'^ak, kun'ahārā'm-mùtì'. Va' vúra kunkupíttihañik, kunimyū'mnihāñik. Hā'ri yí00a vura 'ikpíhan pamuhé'rāhà, vura kó'vúra kunpúffā'thīti patakunihé'raha'^ak, kó'va 'ikpíhañ. Viri vo'pítcakuvā'nnāti' pamuhé'rah é'píhanha'^ak.

Ká'kkum pufáthā'nsà patakunihé'raha'^ak, ká'kkum vúra 'u'm-kun pupufá'thītiha'p. Ká'kkum kunpufathō'tti patakunimyū'm-nihā'^ak, karu ká'kkum vura púva' kupíttiha'p. Váskak 'u' mit vúra 'imyū'nnihā'^an patuhé'rāhà'. Kó'vúra 'í'n mit k'un'á-punmutihat Váskak mit 'imyū'm-nihā'^an. Mit 'upufathō'ttíha't, karuma vura vo'víctā'ntì'.

Vura 'u'm papicci'te tuhé'raha'^ak,⁴⁴ púva' kár icyívicrihtihārà. Vúra payí00a 'uhrā'm 'axyar tuhé'rafíppaha'^ak, va' kárixas pató'kyívic, kárixas há'ri pato'myū'mni to'kyívic.

I. Pahút kunkupappé'0rupa'hiti
po'hrām

Karixas patupihé'rámar, xas va' vura ká'n tupáffūt.sūr pa'ámta'^ap. Xas tó'ppúruppa'^a. Xas to'knúpnup po'hrām, fá't vúra mū'k to'knúpnup.

is that he faints. He gets up himself.^{43a} He feels ashamed. That is the way they used to do in the old times. They used to like the tobacco so well. They used to like the tobacco strong. Whenever they faint from tobacco, they always get ashamed. They used to do that way, get stunned. Sometimes one fellow will have so strong tobacco that nobody can stand it without fainting, it is so strong. He feels proud of his strong tobacco.

Some were fainters when they smoked, others never did faint. Some faint when the tobacco gets strong for them, and others do not. Vaskak was a fainter when he smoked. Everybody knew that Vaskak was a fainter. Vaskak used to faint, but he liked it.

When he first starts to smoke he does not fall. It is when he finishes smoking a pipeful of tobacco that he falls; it is then that as it gets strong for him he falls.

(HOW THEY TAKE THE PIPE OUT
OF THE MOUTH)

Then when he finishes smoking, then he puffs the ashes out. Then he takes it out of his mouth. Then he raps the pipe [bowl], against anything he raps it.

^{43a} Some broke wind when they fainted.

⁴⁴ Ct. papicci'te tuhé'rānhā'^ak, when he [a boy] first starts in to smoke.

J. Pahút paxé'hva's kunkupa-
pimθanuvnó·hiti',⁴⁵ papúva po-
hrá:m piyú·nvárap

(HOW THEY TAP THE PIPE SACK
BEFORE THEY PUT THE PIPE
BACK IN)

Karixas pasa? tcupihyáràm-
nihè·càhà:k⁴⁶ pamu'úhra'^an, kari
tcaka'í·míte vura tupimθanúvnuv
pamu'úhrá·mmũ·k paxé'hva's
há·ri 'ahúp?anammahatemũ'^uk,
kiri pehé·raha 'afivíte kó·vúra
'upiθí·c sù?. Tupimtcanáknak⁴⁷
kiri su? upivrárà·rāmni pehé·ráhà',
kiri 'afivíte 'upivrárà·rāmni pe-
hé·raha'.

Then when he is going to put
his pipe back inside [the pipe
sack], then he gently taps with
his pipe, or sometimes with a
little stick, against the pipe sack.
He wants the tobacco to all settle
down to the bottom inside. He
taps it so that the tobacco will
fall back down, so that it will fall
to the bottom.

K. Pahút kunkupé·pθánnā·mni-
vāhiti po·hrá:m paxé·hvā'ssak
su?

(HOW THEY PUT THE PIPE BACK
INTO THE PIPE SACK)

Picci:p tupimθanúvnuv paxé·h-
vaspú·vic. Karixas tupíyū·nvār
po·hrā·m xé·hvā'ssāk. Va:kú·k-
kam 'usú?hiti paká:n 'u'á·hke'·c.
Teaka'í·tc kūnic tupíyū·n'vār.
Karixas tó·pkíceap, tupipaθravu-
ruke·pkíceapaha'.⁴⁸ Vá·ram pa-
muxé·hvasvastáran, va:k mũ·k pa-
tupipaθravuruke·pkíceapaha'.
'Uhyánnicūkvàte paká:n 'uhram-
ápma'^an, paká:n 'úp·mā·nhé'·c,
xé·hvas'íppan 'uhyáricūkvà'. Xas
va:k ká:n picci·tc tó·pkíceap 'a?
ippánní'·tc. Xas tupipaθravurúk-
kuñi. Karixas tusúppifha', vasta-
ran'íppanite. Karixas kúkku:m
tupíyū·nkūñi, sitcakvutvarassúruk
tupíyū·nkūñi, karu há·ri 'akavák-
kírak su? tupíyū·nnām·ni, pamu-
xé·hva's.

First he taps that pipe sack.
Then he puts the pipe back in the
pipe sack. The end where he
makes the fire goes to the bottom.
He puts it in kind of slow. Then
he ties it up, he wraps the thong
about it. His thong is long that
he wraps it with. The mouth end
sticks outside a little, the part
where he puts his mouth, it sticks
outside of the pipe sack. Then
he ties it first of all at the top.
Then he wraps it spiraling down-
ward. Then he tucks it under,
the tip of the tie-thong. Then he
puts it back under again, back
under his belt, or sticks it back
in his quiver, his pipe sack.

⁴⁵ This is the ordinary verb meaning to drum, as in the Indian card game. The diminutive, kunkupapimθanupnúppahiti', can also be used, and is often used, of tapping an object when one is emptying out its contents.

⁴⁶ Or tcim upihyáràmni·hè·càhà:k.

⁴⁷ Or tupimθanúv·nuv.

⁴⁸ Old expression referring to the spiral wrapping.

L. Pahút 'ukupe'hérahiti pafa- (SMOKING PROCEDURE OF THE
tavé'nnā'n FATAVENNAN)

Patcim u'á'hke'caha₂k pafata-
vé'nnā'n pamu'úhra'^am, va₂ kari
píci₂p pamusittcakvūtvar tupí-
yū'nkír, tupí'ru, vastáranmū'k
tupinhí'cri', muppí'mate 'á'pun
tó'póáric, yá'stí'kk'^amkam mup-
pí'mate tó'póáric.⁴⁹ Karixas tu-
paθakhí'c 'á'puñ, su' tumáhya₂m
'uhrá₂mak pamuhé'raha', tu'á'hka
pamu'úhra'^am, karixas tupihé'er.

5. Pahút pa'úhaf sáripmū' kun- (HOW THEY RAM THE NICOTINE
kupe'kfutráθθunahiti po'hrá'm'-
mak OUT OF THE PIPE WITH A
HAZEL STICK)

Paxxára takunihé'raravaha'^ak
po'hrá'm, u'úhafhiti sù?. 'Upatc-
rúku₂rú₂kutti tl' tl' ⁵⁰ pa'árā'r
tuhé'rāhā'^ak. ⁵¹ 'Amakké'^em.
To'ppī'p: "'Íf 'amakké'^em, tu'ú-
hāfhā'. Tupátteak po'hrā'm,
púxāy ta'amkú'fhīricùk₂tihārà,
po'hram'ámku'^uf. 'Uppī'p: "'É",
tupátteak."

Kárixas pe'hé'rāhā tupí'vā'yrī-
cùk, tí'kk'^an tupí'vā'yrām'nī, xā₂t
'imfir. Kári sárip tu'áppiv,
'ikmahátera₂m vura su' u'ák-
kā'rimvā ma'tí'mite ⁵² pamukun-
pikruk₂vāra'^ar, sárip. Yíθθa tu'ú-
síp, va₂ mū'k tupikrúkkò'^or, sárip-
mū'k tupikrúkkò'^or, teaka'í'te k'^u-
ñic, pe'kxaramkunic'úhaf va₂
mū'k tó'kfū'trāθūn. Pakú'kam
'uhramápma'^an va₂ kú'kam 'u-
'arāvū'kti patupikrúkkò'^or, 'íp-
pankam kú'k u'íkrúkkuvuti'.

When the fatavennan is going
to light his pipe, he then first
takes off his belt, he rolls it up,
he ties it with the tie-thongs, he
lays it down beside him on the
ground, beside him on his right
he lays it down. Then he kneels
on the ground, he puts his tobacco
in the pipe, he lights the pipe,
then he smokes.

When they use a pipe a long
time to smoke with, it gets
nicotine inside. It makes a
clucking noise tl' tl' when a
person smokes it. It does not
taste good. He says: "How bad
it tastes, it is nicotiny." The
pipe is stopped up, the smoke
can not come out. He says:
"It is stopped up."

Then he spills the tobacco out,
he spills it onto his hand, he
does not care if it is hot. Then
he hunts a hazel stick, in the
sweathouse inside in the matimite
there is a [little] pile of rammers,
hazel sticks. He picks up one,
he passes it through, he passes a
hazel stick through it, slowly.
With that stick he rams out the
black nicotine. He starts from
the mouth end when he runs it
through, he runs it through to-

⁴⁹ He also always lays his spoon down on his right.

⁵⁰ Like an ordinary cluck made to a horse.

⁵¹ Or patuhé'raha'^ak.

⁵² They keep a little pile of the hazel sticks in the matimite by the wall.

Xas va₂ kuna kú'kam passárip tu'axaytcákkic kite 'uhram'íppan-kañ. 'Ar u'iftakankó'tti'. 'Im-xaθakké'm. Teaka'í'mite vura tu'íyúricuk passárip 'íppan-kañ. Picé'te patu'íyúrucuk passárip, kari 'á'k tupá'θkir. Fá't vur ukíkk'e'e. Karixas 'apmá'ñ-mũ'k tupáffutsur pa'úhañ, su' patú'ppitcas pa'úhañ.⁵³ Xas áhuppak 'a' tupiknúpnuñ, tea-ka'í'mite vúra.

Va₂ vúra kite pakunkupe'kyá'-hiti', va₂ kári tayav. Vúra u'm pu'íceähàmũ'k piəxá'htíhañ. Va₂ vúra kite payáv kunkupapikyá'hiti', pakunikfutráθθunati pa'úhaf passáripmũ'k.

Paxxára takunihé'raravaha'k po'h'rā'm, va₂ kari sú'kam taxíkkipe'kk'ó'or. 'Ikk'ó'rakam su' 'u'í'nk'úti pa'úhañ, viri va₂ paxíki su', 'umtáktá'kpāθtí'. Té-k-xáramkunic sú'kam káru. 'Íppan káru kunic to'mtáktá'kpāθ pe'k'ó'or, pataxxárah'a'k.

6. Pahút kunkupíttihanik súppā'hak, pahút kunkupe'hé'rahitihani k'áru vúra

'Axákyā'n kunpáphī'kkirihiti yíθθa súppa'⁵², mah'ñ't kar ikxurar. Karu 'axákyā'nite vura kun'íppamti'.⁵⁴ Mah'ñ't vura kite kun'á'mti kar ikxurar, 'axákyā'nnite vúra kite pakun'íppamti'.

ward the top. Then he takes hold of the stick at that end, at the bowl end of the pipe. It is sticky. It smells strong. He pulls the hazel stick out slowly from the bowl end. As soon as he pulls it out, he throws it into the fire. It might get on something. Then he puffs out the nicotine, the little pieces of nicotine that still are in there. Then he taps it out [by hitting the pipe bowl] on a piece of wood, slowly.

That's all they do, then it will be all right. They never wash it with water. That's the only way they clean it, by ramming the nicotine out with the hazel stick.

When they use a pipe for smoking a long time, the stone pipe bowl gets rough inside. The nicotine gets burned on inside the stone pipe bowl and so it gets rough inside: it gets pitted. It gets black inside, too. Also the end surface of the stone pipe bowl is somewhat pitted, when it has been (used for) a long time.

(THEIR DAILY LIFE AND HOW THEY SMOKED)

They sweat themselves twice a day, in the morning and in the evening. And they eat twice a day, too. They eat only in the forenoon and evening; it is only twice that they eat.

⁵³ By puffing into the mouthpiece.

⁵⁴ Or kun'á'mti'.

Yíθa vura mahŕt tó'kfũ'ksip
'ikmahátera'am, to'kváttaŕ.⁵⁵ Va:
'u:m 'íeki:t pahitíha:n 'úkvã'tti-
ha'a'k.⁵⁶ 'U:m vura tuvónsip kar
ukvithárahiti vúra. Vura puxú-
tihaŕa: "Kiri kun'á'pún'ma, pa-
tanivónsip."

Karixas takunŕihápsip pa-
tó'kváttié. Yí: vura takunipθit-
tí'hivrik po'xráratí pató'kvátti-
crihá'a'k. Tárupákkam pató'k-
váttié. Xas yíθa 'ín kunaxáy-
rín'uti pa'áhuŕ 'ikmahátera'm
su?, 'itcámmahite poyuruvrá'θvũ-
tí'. Teatik vura tapúffa:t pa-
'áhuŕ. Karixas takuníphĩ'kkirì.
Kó-vúra tássu? pa'áhuŕ, pe'kma-
hateram'áhuŕ, 'ipihiriha'áhuŕ,
mítta'.⁵⁷ Va: vura hitíha:n xá:t
'áxxak pa'ára:r kuníkváttié, va:
vura kó-vúra kuníphĩ'kkirihiti'.

Patakunpáphĩ'kkìrimàràhà'a'k,
kumáxxára xas pakun'á'mti', 'ín-
ná'k xas pakun'á'mti'. Va: kari-
xas pamah'itniháte'av kun'á'm-
ti', pa'arvännihite to'kré'ha'k
pakkú'srà'. Va: kunímm'ũ'sti
pakkú'sra'.

One gets up early in the sweat-
house, he goes for sweathouse
wood. It is lucky to be packing
sweathouse wood all the time.
He goes out when all are asleep
yet. He does not want anybody
to know when he goes out.

Then when he comes with the
sweathouse wood, all jump up.
They hear him far away as he
cries coming downslope with the
sweathouse wood. He comes
with the sweathouse wood to the
hatchway. Then one takes the
wood from inside, taking it in
from on top a stick at a time.
Then there is no more wood
[outside]. Then they sweat. All
the wood is inside, the sweathouse
wood, sweating wood, fir limbs.
It is the rule that even if two
different Indians pack in sweat-
house wood [separately], they all
have to sweat each time.

When they finish sweating,
then quite a while afterwards
they eat, in the living house they
eat. Then they eat breakfast,
when the sun is somewhat high.
They watch the sun.

⁵⁵ This verb, lit. to pack on the shoulder, is the old expression used of a man performing the sacred and luck-bringing chore of getting sweathouse wood. He steals out of the sweathouse at dawn, goes up the mountain side, cuts branches from fir trees enough to make a shoulder load, incidentally trimming the trees through his daily raids into ornamental shapes which are seen from afar, brings the load downslope crying a lamentful hinuwē which helps to wake the already rousing rancheria, and tosses his branches beside the sweat-house hatchway. Much more complete texts have been obtained on this subject than the present text which purposes only the description of tobacco usage.

⁵⁶ Cp. the prsn. 'Ikvátta'an, name of a younger brother of Snepax (Mrs. Benny Tom), mg. getter of sweathouse wood.

⁵⁷ Or mitah'áhuŕ.

Vura 'u:m tɛ'मितe vura paku-nihé'ratí mah'ít vura patakun-páphí'kkirihmàràhà'ak. Karu vura patakunpámvaraha'ak, tɛ'मितe vura kíte 'u:mkun pehé'rátihàn-sàn.

In the evening they all come back. Sometimes they come back one by one, and sometimes in bunch. And sometimes somebody comes over to visit them, when they come back. They know what time supper is going to come.

Patakumpámvaraha'ak, va:kari vura takunifyukúppī'θvā pa'ávansaś. Ká'kkum takunik-ríhan'va, karu ká'kkum vura fá't vura kumá'í'i pakunifyúk-kutí', ká'kkum máruk, ká'kkum maruk pakunifyúkkuna'tí'. Pa'asiktávā'nsa káru 'u:mkun 'áhup takuntúran'va, ('ávansa 'u:m vúra pu'áhup 'íkyá'ttìhà-nìk), karu há'ri fá't vúra takun-?úp'vān'vā, karu há'ri fá't vúra takunikyá'n'va, takunikyá'n'va fá't vúra há'ri, karu fá't há'ri takun?áppívar.

Pa'ávansa vura 'u:m va: hití-ha:n po'hrá:m kun?é'θtí'. Vura pu'ípcá'mkírihtihap, po'hrá'm. Há'ri vura va: 'á'pun to'krí'c, tuhé'er, po'vúra'yvútìhà'ak. Karu ká'kkum 'u:mkun púffa't karu vuramukun?úhra'am. 'Ikmaháte-ra:m xas kuním'ūmmāhtì pehé'er.

'Iksurar xas kó'vúra takunpav-yíhuk. Há'ri 'ítéammahite vura pakun?íppaktí', karu há'ri ta'yvā-van vu'fa. Karu há'ri 'akara vura 'ín takinipmahvákkira'a, patakunpávyíhukaha'ak. Vura ku-

They do not smoke much in the morning when they finish sweating. And after the meal, only very few are the ones that smoke.

When they finish eating, then the men travel around. Some go fishing, and some go around for various things, and some upslope, some go upslope. And the women go to get wood (the men never made wood) and sometimes go digging, and sometimes go picking, picking they go sometimes, and sometimes they go hunting something.

The man always packs the pipe. He never leaves it, that pipe. Sometimes he sits down on the ground and smokes, when he is traveling around. But some of them have no pipe. They bum a smoke in the sweathouse.

Then they sweat again. They know when, they watch the sun, when it sets then they sweat. The time they sweat themselves is just at sunset. They watch the sun. That is the time they sweat themselves, at sunset. Then they bathe. Then they stay around outside a while. The hot air is going around inside. They wait for it to get cooled off inside. Then they go into the sweathouse again for a while, when it gets cooled off. They are waiting again as it is

nʔá·púnmuti pakkári xas ik pa-kunʔáve'⁵⁸.

Púya vaꞤ kari kúkkum takuní·phí·kkírì. Kunʔá·púnmuti pakkári, kunímmʔ·stí pakkú'sra', patuvákkuriha'^ak, vaꞤ kari pa-kuní·phí·kkírìhtì'. VaꞤ kari pa-kuní·phí·kkírìhtì', yáꞤn vur 'uvákkù·kùrìhtì'. Pakkú'sra vaꞤ kunímmʔ·stí'. VaꞤ kári patakuní·phí·kkírì payáꞤn vur uvákkù·rìhtì'. Xas takunpá'tvan'va. Xas kó·mahite 'í·kkʔam takun·pikrú·ntì'. 'Imfir kʔar uvá·ráy·vùtì sùʔ. Kunikrú·ntì kiri kʔúnic 'umsíppic sùʔ. Karixas kúkkum kó·mahite 'íkmaháteraꞤm takun·pavyíhiv'raθ, pató·msíppic. Kúkkum kunikrú·ntì pató·kxáram·ha', pató·kxánamháyā·tchà'.

VaꞤ 'uꞤm kari vura pu'ihé·rātihāp, patakunpá·phí·kkírīmā·rāhā'^ak. Ká·kkum vura ník 'uꞤmkun kunihé·rati tē·mitc. Há·ri yíθa pa'ára·r 'uꞤm vura hitíhaꞤn 'íkmaháteraꞤm 'uparic·rí·hvùtì'. Há·ri tuhé'·r. VaꞤ kari papuxx'wítc kunihé·rātì 'íxurarapámva'^ar.

Karixas kúkkum patakun·pavyí·θrùk 'í·nnā'^ak. Pa'ásiktá·vāꞤnsā vura kunʔá·púnmuti pakkáritah, vura kó·vúra takun·pikya·rúffip. VaꞤ karixas kun·ʔá·mti tó·kxánnamhaṭc, vaꞤ kari pa'avakamiciꞤp kunʔá·mti', 'íxurar tó·kxánnamhaṭc. Vur ó·θvū·yti pavyihfurúkra'^am,⁵⁹ pató·kxánnamhaṭc, patakuníppa·varukaha'^ak. VaꞤ karu vur ó·θvū·yti pakari kunpávyí·hrù·pukè'^c, pakúkkum 'íkma-

getting dark, as it is just getting dark.

After they sweat they do not smoke. Some of them may smoke a little. Sometimes one man is in the sweathouse all the time making string. Sometimes he takes a smoke. The time that they smoke most is after supper.

Then they again go back in the living house. The women know when it is time; they have everything fixed up. Then they eat, when it is just getting dark, that is when they eat their big meal, in the evening when it is just getting dark. It is called pavyihfurúkram, the time when it is just getting dark, when they go over to eat. And the time when they will go back out, when they will go back to the sweathouse again, is called iv·yihrupúkram. Again in the evening they spend a long time eating, in evening, their supper. When it is night, they are still eating, they are eating yet. It takes them a long time to eat.

They pack their pipe there into the living house, too, when they

⁵⁸ Added in humor. They were great bummers of meals.

⁵⁹ Mg. the time when they come back in.

háteraꝓm kúꝓ kunpávyí'hmè'ec, 'ivyihrupúkra'am.⁶⁰ Kúkuꝓm 'ik xurar xára xas vúra pakun'á'mti', 'ikxurar, pamukun'ikxurará'av. Vura té'kxarámniꝓk vúra kari pakun'á'mti', karivári vura kun'á'mti'. Xas xára vura pakun'avú'nti pakun'á'mti'.

Vaꝓ tápaꝓn káꝓn kun'é'θti pamukun'úhraꝓm pa'í'nnáꝓk takun'ippavar, vaꝓ pávaꝓ kuni'hé'reꝓc papicé'ite kunpámvaraha'ek. Vaꝓ kari takunpihéh-rana'a, patakunpámva'ar. Vaꝓ xáꝓs vura hitíhaꝓn kari takunihé'er. Kunteú'phina'ti'.

Patakunpámvaraha'ek, papicé'ite takunpaxúxxá'hva', pa'av-vansas. Tarípá'nmũꝓk pa'íceaha takuníktá'mvāray'va, 'iθé'krív-ráꝓm vura, pa'avansas vúra kite, patakunpámva'ar. 'Assippárax-xak kunté'krí'pvūti' pa'íceaha', patarípaꝓn 'axyár takuníkyav. Xas vaꝓ 'apmáꝓn 'axyár takuníkyav pa'íceaha', xas vaꝓ takunpaxúxxá'hvā'.⁶¹ Karu háꝓri tí'k-mũꝓk 'apmáꝓn takunpá'kkaravaθvana'a, háꝓri vaꝓ kunkupapiθxáhvā'nnahitihanik pamukun'áꝓma'an. Xas kúkuꝓm vura takunpipaxúxxá'hva kúkuꝓm, 'axákyaꝓn kunpipaxúxxá'hvūti'. Karu tí'kk'an takunpúxku'^u, 'amtáp'ávahkam patakunpák-xū'y'va, 'ahíram. 'Amtá'ppak tu'irihk'yúꝓ pa'íceaha 'ahíram, vaꝓ kunkupapáxxū'yvahitihanik.

Háꝓri vaꝓ máruk takun'ú'ssip-riv xunyep'ifuxxá'a karu háꝓr

go to supper, so they can smoke the first thing after supper. It is then that they smoke, when they get through supper. It is almost invariable that they smoke at that time. They talk.

When they finish eating, the first thing the men do is to wash their mouths out. With a dipper basket they pass around water, through the whole living house, the men only, when they finish eating supper. They take the water out of a big bowl basket, when they fill up the dipper basket. Then they fill their mouths with water, then they wash their mouths out. Sometimes also they stick the finger into the mouth, sometimes they wash their mouths out that way. Then they wash the mouth out a second time; two times they wash it out. And they spit it on their hands [the water from the mouth], it is over the ashes that they wash their hands, at the fireplace. The water spills down on the ashes at the fireplace. That is the way they used to wash their hands off.

Sometimes they pick up Tan Oak rotten wood or sometimes

⁶⁰ Mg. the time when they come out of the living house ('i'lv, house).

⁶¹ Squirting the water back and forth through their closed teeth with closed mouth, making a squirting resonance. This action and resonance is included in the connotation of the verb.

xanθipřifuxxá'^a. Va: 'u:m tcán-tcā'fkùnìc⁶² paxunye'přifuxxá'^a, kúna 'u:m 'iθáripřifuxxá' 'u:m 'a: xkũñic, karu xá: tó'xxá'^{at} va: vura 'u:m puyávhařa, 'ar 'u'ifta-kankó'tti'. Va: vura kunsánmo-tti paxunye'přifuxxá' 'áttimnā-mũ'k hitiha:n paké'vnī'kkìtcās, pavura hā'ri vurava mārūk takunřifuyuk, 'innā' kunsánmō'ti' va: vura 'innā'k kuntā'rahiti', kixxumñipā: kuntā'rahiti', va: pasáppi k'aru ká:n 'u'itecapkó'hiti'. Páva: kupittihansaň, ta:y k'aru vura mukun'ávaha', kó'vúra kó' kuntā'rahitti', kó'vúra kó' kuma'ũ:p karu kuntā'rahiti'. Páva: kunkupa'árā'rahitiha'^ak, viri va: takunpi'p 'ararahitiháyav

Xas patakunpáxxũ'yvamaraha'^ak, 'ahinám'ti'm'mìtc, xas kix-xumñipā kú'k tu'ũ'm, yíθa 'u:m vúra, tu'ũ'ssip pa'ifuxxá'^a, xas va: tu'ayí'hvānā'^a, pa'ifuxxá'^a. Xas yíθa 'u:m vúra tu'áxxay, karixas to'pθivxuyxúyva:n⁶³ 'ap-mánti'm'mìtc, karu tí'k'yaň, to'p-θivfi'pcùr pa'ásxa'^ay, pu'ihé'ra-tihap pa'aθkuritkítcha'^ak 'apmán-ti'm.

Hā'ri paxxé'tteítcha'^ak vura takunřixavsúru'^a, karixas 'a:k takunřixyā'kkīrhvā' patakunkó'ha'^ak. Kuna vura pasakrí'vhá'k pa'ifuxxá'^a, 'u:m vúra va: mú'kite takuntaxúyxuy.

Hā'ri vura va: kite mũ'k ta-

black oak rotten wood. It is white, the tan oak rotten wood, but fir rotten wood is red, even if it is rotten it is not good, it sticks to a person. The old women always pack home some tan oak rotten wood in the openwork pack basket. They pack it into the house, they keep them in the living house, they keep them in the corner of the living house, where the poker stick is stood up too. The ones that do that way [that bring home rotten oak wood] have lots of food, they have all kinds of things, they have all kinds of belongings. If they do that way, then they say they are living well.

Then when they are through washing their hands, by the fire-place, then he goes over to the corner, one of them does, picks up the rotten wood, and hands it to them, the rotten wood. Then one takes it, then he rubs it on himself at his mouth and on his hands, he dries the wet off, they do not smoke when they are greasy about the mouth.

Sometimes if it is soft, they break some off, then they throw it in the fire when they get through. But if it is hard, the rotten wood, they merely rub it on.

Sometimes the women folks

⁶² Once Camp Creek Johnny's wife and Camp Creek Sam's wife, when camping at Ishipishrihak in the salmon catching season, met a little half-breed girl and called her 'ifuxxá'^a, thinking of the white looking rotten oak wood, because of her fair appearance. The word was used almost as a nickname.

⁶³ Or to'ptaxuyxúyva'^an.

kuniptaxuyxú'yvaꝯn pa'ifuxxá·
pa'asiktávā'nsa', pa'inná'k vura
pafáꝯt kunkupavé'nnahitiha'a'k,
pupakxú'yvútihaꝯ.

Karu há'ri vura pa'avansas
tapupakxú'yvaꝯ, vaꝯ vura kite
takuntaxúyxuy mū'k pa'ifuxxá',⁶⁴
patakunyá·vhaꝯk pe'hé'r.

Vaꝯ kárixas patakunihé'rana'a,
patakunpaxuxahváyā'tchà pamu-
kun'ápmā'an. Vaꝯ 'uꝯm yav pata-
kunihé'raha'a'k, pu'avaha 'ákka-
tiha'a, pa'ipa takunpiḡaháyā'tc-
hàt pamukun'ápmā'an.⁶⁵

Vaꝯ kumá'i'i pa'áraꝯr vuha-
yé'pcāhànik, papuxx'wítc kun-
piḡxā'htihanik pamukun'ápmā'an.
Karu pehé'rahé'kpíhan kunihé-
ratihanik, vaꝯ karu kumá'i'i pavu-
hayé'pcāhànik. 'Axxa kumá'i'i
pavuhayé'pcāhànik, púxay vúhak
'imfirāhītihāphañik. Há'ri vuh
takunḡá'ak, vaꝯ xas vura kari
vuha kunimfirāhītihanik.

Karixas 'ikmaháteraꝯm takun-
píkvī'tpān'vā, pa'avansas, pa-
'avansáxi'ttītēcās karu vu'a. Pí-
ciꝯp vura 'inná'k karu kunihé-
rati⁶⁶ 'iḡā'an, patakunpāmvara-
ha'a'k, xas kúkuꝯm 'ikmaháte-
raꝯm takunihé'rana'a, papicci'tc
takunivyiḡivraḡ. Há'ri karu
vura kuyráꝯk po'hráꝯm papurá'n
kun'íḡḡi'hvūti pe'kmaháteraꝯm
patta'yvāvanha'a'k. Há'ri vura
táyaꝯn kunpehé'ratī. Xas ku-
níkvī'thīnā'tī'. Vura 'uꝯm xára

just wipe themselves off with
the rotten wood when they are
doing something in the house,
without washing their hands.

And sometimes the men folks
do not wash their hands, they
just wipe them off with the rotten
wood, when they are anxious
to take a smoke.

Then they smoke, after they
have washed their mouths. That
way it is good when they smoke,
it does not taste of food, when
they wash their mouths all out.

That is why the people had
good teeth, because they rinsed
their mouths out strongly. And
they smoked the strong tobacco,
that also was why they had
good teeth. There were two
reasons why they had good teeth,
did not have toothaches. Some-
times they would crack a tooth,
and then they would have tooth-
ache.

Then they go over to sleep
in the sweathouse, the men, and
the boys, too. They smoke once
in the living house, when they
finish supper, and again in the
sweathouse they all smoke to-
gether, when they first go in.
Sometimes three pipes are being
passed around in the sweathouse
when there are many present.
Sometimes they smoke many
times. Then they go to sleep.
They talk a long time in the

⁶⁴ Or pa'ifuxxá'hmū'uk instead of mū'k pa'ifuxxá'a.

⁶⁵ Cp. pu'ihé'ratihap pa'aḡkuritkitchaꝯk 'apmānti'm, they do not
smoke when they are greasy about the mouth, p. 204.

⁶⁶ Better than kunihé'rana'ti here for there are not as many as
there are smoking in the sweathouse.

kunteú'phina'ti 'ikmahátera'am, karu há'ri kunpakúri'hvànàtì'. Kunikyá'vana'ti pákkuri ká'k-kum 'ùmkùn.⁶⁷ 'Ikxaram paku-nikyá'tti pamukunpákkuri, karu há'ri márukniñay.

A. Pahút mi takunpihé'er, karu há'ri mi takunpátvar, patapu'ikví'thápha'ak

Kunipítti 'ar o'kví'thiti patu-hé'rāhà'ak. VaꞤ vura mit hitihaꞤn takunihé'rana'a, patcimi kuník-vi'thina'vica'hà'ak,⁶⁸ pe'kmahátera'am. Karixas tukupapíkví'tpa pa'ára'ar, pa'ipa tupihé'rat.

Há'ri yíθa puyav kupé'kví'tà-hitihàrà. Teatikvura tó'pvò'nsip, tupu'ikví'thára, há'ri pihní'tteitē, vaꞤ kari tó'ptā'māx pa'a'ah, 'uh-tatvárārāmū'uk. VaꞤ kari 'ahiramti'm tupikrí'e, 'imnak to'ttā't-var. Karixas tupihé'er. Karixas patupihé'rāmār, yó'ram kú'k tu'ipma'. Karixas tó'ppā'ssiē.

Pasakriv'árā'rā'hà'ak, patapu'ik-vi'thā'ak, vaꞤ 'uꞤm sáruk tó'ppā't-var 'ickē'caak. Tu'arihk'ar. Xas tu'ippak, tó'pvò'rūvrāθ teaka'í-mite kúnìc, vurá'kkírak tó'pvò'ni teaka'í'te kúnìc.⁶⁹ Kari xas 'ahiramti'm kú'k tu'ūm. Karixas vaꞤ káꞤn tó'ptā'māx pa'a'ah. Karixas tuhé'er. Xas kú'kkuꞤm tupiθxup pa'ahíram, patupihé'rā-

sweathouse, and sometimes they sing. Some of them compose songs. It is in the night that they make their songs, and sometimes up on the mountains.

(HOW THEY WENT BACK TO SMOKE OR WENT TO BATHE, WHEN THEY COULD NOT GO TO SLEEP)

They say that a person gets sleepy when he smokes. They always smoke before they go to bed, in the sweathouse. Then he goes to sleep good, after he has smoked.

Sometimes one of them does not sleep well. Then he gets up again, he can not go to sleep, sometimes an old man, so he then stirs up the [banked] fire, with the tobacco-lighting poker. Then he sits down by the fireplace, he puts a fire coal on his pipe. Then he smokes. Then when he finishes smoking, he goes back to the yoram. Then lies back down again.

When it is a husky person, when he can not go to sleep, he goes to bathe downslope in the river. He jumps in. Then he comes back, he comes back inside with slow motion, down the ladder he comes with slow motion. Whereupon he goes to the fireplace. Then he stirs up the fire there. Then he takes a smoke. Then he

⁶⁷ Most of the songs composed are pīnikníkk'ar, kick-dance songs, but occasionally other songs are composed mainly by working together parts of various songs.

⁶⁸ Many Indians still have this custom, using White man tobacco.

⁶⁹ One sees his wet body coming down the roof hatchway with the greatest deliberation.

mar, kari tupíθxup pa'ahíram.
Xas kari yóram kú:k tu'í'pma',
tupíkvi'tpa'.

Kunipítti va: kari pa'apurúva:n
kunmá'htihaník pe'kxaram pakun-
nifyúkkutihaník, pakunpatván-
kō'tihānik.⁷⁰

B. Pahút kunkupe'hē'rahitihan-
nik pe'mpā:k, pa'avansāssi:n
takunpíkmā'ntunvaha'^ak

Va: xas 'avansa pe'mpā:k
'u'áhō'tihā'^ak, pehē'rahé'kpíhan
'ussā'nvūtihā'^ak, va: xas 'avans
upxus punicvā'nnā'ti', 'a'vār up-
mahónkō'nnā'ti'.⁷² Te'k'íttam
'ā'pun kun'inní'crihe'^en, takun-
nippū'n'vā. 'U:m vura pa'ā-
vansa 'ukmārihivrikaha'^ak, vur
'uhē're:c xas ik 'u'áhō'víc. Vur
uxxúti: "Nuhē're:c xas ik nu'ā-
hō'víc." Va: xas uxxúti: "Na:
'avansa' " páv o'kupíttiha'^ak.

Pappicé'te purā:n takunikmā-
rihivrikaha:k 'avansāssi'n, te'k-
íttam yíθa pa'avansa 'upáhe:n:
"Teimi 'ā'pun." ⁷³ Te'k'íttam
kun'inní'crihe'^en, takunnippū'n'vā.
Karixas yíθa pamu'úhra:m tu-
'é'θricùk. "Teim àkkite ⁷⁴ nu-
hé'en," to'ppī'p. Xas payiθa 'ín
takun'ihivrik to'ppī'p: "Teim
àkkite." Xas pamu'úhra:m tu-
'ā'hka'. Karixas tuhé'er, 'u:m
pícci:p vura tuhé'er. Kó'vúra
va: kunkupítti' pícci:p kunihé-

banks the fireplace again, when
he finishes smoking, it is then he
banks up the fireplace again.
Then he goes back over to the
yoram, he goes back to sleep.

They say that they used to see
devils,⁷¹ when they used to travel
around in the night, when they
used to go to bathe.

(HOW THEY USED TO SMOKE ON
THE TRAIL WHEN TWO MEN
MET EACH OTHER)

When a man is traveling on the
trails, and has strong tobacco
with him, he thinks so much he
is a man, he feels high up. Then
they always sit down on the
ground, they rest. Whenever he
meets a man, he has to smoke
before he travels. He thinks: "I
am going to treat him before we
travel." He thinks: "I am a
man" when he does that.

When two men first meet on
the trail, then one of the men
always says: "Let's sit down."
Then they always sit down, they
rest. Then one of them takes out
his pipe. "Friend, let's smoke,"
he says. Then the other answers
him and says: "Friend, let's
smoke." Then he lights his pipe.
Then he smokes, he himself
smokes first. All [the men] do
that way, smoke first before they
pass it. Then he passes it to

⁷⁰ Or pakunpá'tvutihaník, when they used to bathe.

⁷¹ I. e., witch-doctors.

⁷² He feels like a thousand dollars, Fritz Hanson volunteered in dictating this text.

⁷³ Or: teimi maté'ā'pun, let's sit down for a while.

⁷⁴ In slow tempo: teimmi 'àkkite.

ratí', karixas takuní00í'. Karixas tu'í00í pa'ip ukmaríhivrik^{ya}. Karixas tuhér 'úpa'an, takuní00í'. Va₂ vura kuma-úhra_m patuhér 'úpa'an. Xas takunkó'ha pakunihérati'.⁷⁵

Karixas yí00a 'úpa_n pamu-úhra_m tu'é-0ricuk. Karixas 'úpa_n tu'í00í', pa'ípa 'ín kun-í00ihat. 'Upa_n to'pe'ér: "Teim ihéri nápa_n pananihé'raha'." To'ppí'p: "Teim ákkite 'ípa_n nu'í00í'." Xas 'u_m pícci'p tuhér. 'U_m karu vura va₂ to'kú'pha', pícci'p tuhér. Karixas 'úpa_n tu'í00í' 'ípa 'ín kun-í00ihat pícci'p. Xas to'ppí'p: "Yé'hæh, 'íffakite 'ákkat pamihé'raha'." Xas payí00 uppí'p: "Yé'kíte⁷⁶ pú'ha_a." To'pvás-su_{ar}. Tó'ksàhàte pato'kpí'p: "Yé'kíte pú'ha_a." Xas takun-pihé'ra_{mar}. Payí00a pamu-úhra_m to'p0áfi. Viri 'úmtahik su² upíyū'nvāre'ec, pó'xni'chìti pamútti'k. Kó'v ikpíhan pamuhé'raha'. Kar upakátkā'ti pamúpmā'n'nàk.

Xāra kunihér-rú'ntí'. Xāra xas kunpihé'ramarati'. Karixas takunpí'p: "Tcēm, tcīm ákkite nu'áhu"^u. Tcīm ákkite 'i_m k^{ya}ar u'áhu"^u, káru na₂ tcīmí k^{ya}an-áhu"^u. Tcīm ákkite kuyá'p-kùhi'."

a. Pahú't mit 'ukupe'hé'rahitahat 'impā'k mitva⁷⁷ nanixúkkam

Kuyrákya_n mit karuk nupiyá'ramat 'Áyí'0rīm 'Ápsu_n xák-

that one he has met. Then he smokes in turn, he is being treated. He smokes in turn the same pipe. Then they finish smoking.

Then the other one in turn takes out his pipe. He treats him back, the one who has treated him. He says to him in turn: "You would better smoke my tobacco." He says: "Friend, I am going to treat you back." Then he smokes it himself first. He does the same way, smokes first. Then he gives it in turn to the one that has treated him first. Then he says: "Well, friend, your tobacco is strong." Then the other one says: "Well, friend, no." He denies it. He kind of smiles as he says: "Well, friend, no." Then they are through smoking. He gives back the other fellow's pipe. He can hardly put it back in the sack, his hand trembles. His tobacco is so strong. He is tasting it yet in his mouth.

It takes them a long while to smoke. It takes them a long time to finish. Then they say: "All right, let's travel. You would better travel, and I am going to travel, too. Then, friend, good-bye."

(HOW MY DECEASED UNCLE USED TO SMOKE ON THE TRAIL)

Three times I made a trip upriver with my uncle Snake

⁷⁵ Or xas takunpihé'ra_{mar} instead of these three words.

⁷⁶ Used as if it were for *yé'hæ 'ákkite, well, friend.

⁷⁷ Or pámitva'.

ka'an. Nanixúkka mit, ni'áttivūti pananu'ámki'n'vā. Yī'v, yī'v karuk panu'áhō-tì', yī'v panu'úm-mō-tì yiθθa súppa'^a. Yī'v pava; ká;n vá'u;m yiθθa súppa'^a, Pa-námni'k va'árámsi'p, pa'ar u'átti-vūtihá'^ak. 'Umuk^wítemahitc panu'áhō-tì' po'pitti': "Tcimi nú-pū'n'vì. Tcim nihé're'^c." Púya va; kari tuhé'r. Tce-myáteva po'hé-rāti', 'apxanti'tcθimyúrici-har vura pó'hrū'vtì'. 'Ahup'ás-sipak mit po'máhyā'nnāhitihāt pamukun'ahikyā'r Pa'apxantín-nihitc, va; kó'k po'-'é-θthāt 'ahup-ás-sipak. Na; va; kari tanni'av pananu'ámki'n'vā pakari po'hé-rātihá'^ak. Xara vura puhé-rū'ntì', hitíha;n vura pato'krí'crihá'^ak patuhé'raha'^ak. 'U;m vura putcū'p-hitihara patuhé-rāhá'^ak, xāra xas vura po'pú'hyānati'. Su' kunic puffá'th ó'kri'¹, 'ikpíhan pehé-rā-hà'. Karixas to'pī'p: "Tcō'ra, tcimi nu'íppahu'^u."

Va; mit né'pēntihāt: "Xáy fa;t 'iccah e'í'cti' pe'mpā'k pe'áhō-tíha'^ak. Puhári⁷⁸ vur iepuk máhē'cārā,⁷⁹ pa'iccaha ta;y 'í'c-tíha'^ak." Xá;s ik vura va; pu-na'iccē'cārā pa'iccaha' pani'áhō-tihā'^ak tcatik vúra va; yī'v tani-ū'm. Pámitva nifú'í'ctihāt Áp-su;n pamútcū'phā'.⁸⁰ Patani'ū'm māha'^ak, xas xúras⁸¹ tání'ic. Va; 'u;m pu'ára ku'íttihāra. Xá;t

to Ayithrim. I was packing our lunch in a pack basket. Far, far upriver we walked, a long trip for one day. It is a long way to go there in one day from Orleans when anybody has a load. Every little way as we were walking along he would say: "Let us take a rest. I am going to smoke." Then he smoked. Every once in a while he smoked, using white man matches. He had white man matches in a little wooden keg, he was packing that kind in a little wooden keg. And I would lunch while he was smoking. It took him a long time to smoke every time that he sat down and smoked. He did not talk when he smoked, only after a long time did he talk. He sat there kind of fainting inside. Then he would say: "Let us go, let us travel."

He used to tell me: "Never drink water when traveling along the road. You never will earn any money, if you drink much water." So I scarcely used to drink any water along all that road. I kind of believed what Snake said. When I got there, then I drank acorn water. Nobody gets sick from that; I do not care if he has traveled a

⁷⁸ Or: puharíxay.

⁷⁹ Lit. see.

⁸⁰ His word.

⁸¹ Xúras, water with a very little acorn soup stirred up in it, from xū'n, acorn soup, -'as, water. Also called xurás'a'as, acorn-soup-water water, adding the ordinary postpound form -'a'as, water, to xurás, which already contains the shorter postpound form, -'as.

yí:v 'ú'û'm, vura pukkúhécara, xá:t paxxúras 'u'icaha'^ak. Xá:t 'ip yí:v tu'û'm'mat, viri xá:t 'ip 'icah ó'xrā'ti', va: vura pukkúhécara, paxxurás'a's⁸¹ 'u'icaha'^ak.

long way, he does not get sick, if he drinks acorn water. I do not care if he has gone a long way and is thirsty for water, he never gets sick if he drinks acorn water.

b. Pahú't mitva kunkupítitihat pa'asiktávansi:n takunpík-māntunvaha:k 'impā:k

(HOW THEY DID WHEN TWO WOMEN MET EACH OTHER ON THE TRAIL)

Káru 'u:m pa'asiktáva:n 'asiktáva:n to'kmárihivrikaha'^ak, vur u'á'ttícrihiti 'á'pun, mé'kva tupíhtā'nvā pamu'ámkī'n'vā. Púya va: 'u:m karu vo'kupítitihanik pa'asiktáva'n. Va: kunkupítitihanik pa'ára'^ar. Pa'é'mcaha:k 'u'mkun kite, xas va: takunihé'^er, va: vúra kite pa'áxxak 'é'mcaha'^ak, va: xas vúra xákka:n takunihé'r pa'asiktávā'nsā'.

But when a woman met a woman, she set her load down on the ground, she gets out her lunch. That is the way the women used to do. That is the way the people used to do. Only when they are doctresses, then they smoke, only when the two of them are doctresses, then do the women smoke together.

Kiri ve'mmáhanik paká:n patapurá:n kunikmárihivrikaha'^ak pa'asiktávā'nsā', karu há'ri va: ká:n patapurá:n kunippáhāri-θ-θūn, Kahí'vrér 'Ipú'nváram.⁸² Kir immáhanik⁸³ pa'áttimnam pa'á'pun 'uvúmnī'nnā'a. Va: ká:n pakuníppū'nvana'tihanik, Kahí'vrér 'Ipú'nváram. Vura 'u:m ta:y va: ká:n purá:n kunikmarihivri'kvū'tihānik pa'asiktávā'nsā'. Va: ká:n 'á'pun pakuní'arā'rāhiti'hānik, kuníppū'nvānā'tihānik, purá:n pakuní'ákkihtiha-nik pa'avaha'.

I wish you could have seen how the women used to meet one another there, or catch up with one another there, at Woodson's Flat Resting Place. I wish you could have seen the pack baskets sitting around on the ground. There is where they used to rest, at Woodson's Flat Resting Place. There many women met together. They used to sit around there on the ground, resting, giving one another lunch.

'Ióá' nva: pi'é'p Kahí'vrér 'Ipú'nváram va: ká:n nanittá:t 'asiktáva:n 'uppáhāri-θ-θūnānik. Vúppam 'uyárahitiha-nik pa'asiktáva'n. Káruma va: pa-

Once long ago there at Woodson's Flat Resting Place my mother met a woman. The woman was married at Redcap rancheria. And it was that my mother's

⁸² The Douglas Fir tree where they used to rest is still standing and the near-by spring is still unmolested.

⁸³ Or kiri 'immáhanik.

nanítta:t 'u:m mu'ávanhanik pa-
kó₂va kunvá00í'nnà'tihanik pa-
'asiktáva:n mutipáhi'vcàhanik,
va: mupícci:pvanahite. Vura
húntáhite kunkúphā'n'nik, xas
va: ká:n kun'ávanik xákka'an.
Xas purá:n vura kun'ákkihanik,
'amvé'civitvi', purá:n kun'ákki-
hanik. Puyéf 'u:m Kunyé'pea-
hanik, 'u:mkun vúra va: puxxúti-
hap kiri pakkā'rim. Xas pakun-
pámva'^{ar}, kari kun'íppahu'^u, xák-
ka:n vura kun'íppahu'^u, káru⁸⁴
kunpínno'^{ov}, xákka'an, Pakun-
pámva'^{ar}.

c. Pahút mit pa'u:s kunkupe'k-
yá'hitihat, pámitv o'kupíttihat
pa'ávansa tupihér 'ipaha'áffiv

"Tcó'ra 'ù:s⁸⁵ nu'áxxan'vi."
"Tcém. Hó'y pavurā'n'nar."
Xas pa'ávansa va: kíte tó'kvā't'-
sip pavurā'n'nar, karu patax-
vukríppānan, káru 'u:m pa'asik-
táva:n 'áttimnam kite tu'áttiv,
kar imváram, káru 'usikxúhar,
pamukun'ámki'nv 'u'áttivuti'.

Xas pa'ávansa to'pî:p: "Va:
xasik vúra nivō'rūrā'víc súva
'íkk'ar." Paká'kkum 'itahánám-
mahite kúnpík'ceússāhīnā'ti'. 'Ax-
má'yik 'uppé'e: "Máva. Teimi
'ā'pun teimi nūkyāv pé'kvé'crih-
ra'^m." Takunpíkk'^{a'ar} va: ká:n
xás kunikvé'crihtì pa'icahát-
ti'm.

Kárixas to'ppî:p: "Tcimi k'an-
vō'rūra'^a." Xas pamutaxvúkkar
'atrā'x tó'móatārā'nkà patatrī'h-
várāmū'^{uk}. Kárixas tó'ksáppic
pámuvurā'n'nar. Kárixas to'pî:p:

husband had been fighting with
that woman's brothers a little
before. Then it was that they
did a strange thing, they ate
together! They gave each other
lunch, pieces of salmon; they gave
each other lunch. How good
they were, they did not want to
have trouble. And when they
finished eating, they went along
together, upriver they went to-
gether, when they finished eating.

(HOW THEY GATHERED SUGAR-
PINE NUTS, HOW THE MAN
USED TO SMOKE UNDER A TREE)

"Let's go bite some sugar pine
nuts." "All right. Where's the
hook?" All that the man packed
on his shoulder was the hook,
and the small hook also, and
the woman just packs a pack
basket, an openwork plate bas-
ket, a mashing club; she packs
their outfit.

Then the man says: "I'll
climb that tree that is loaded."
Some [limbs] have ten [cones]
in a bunch. Then, behold, once
he will say: "Look. Let's sit
down on the ground, let's make
a camping ground." They finished
the camp ground there by the
river.

Then he says: "Now let me
climb up." Then [the man]
lashes the small hook to his
forearm with twine. Then he
leaned the climbing hook [against

⁸⁴ For káruk.

⁸⁵ Jepson: Nuts of the Sugar Pine, *Pinus lambertiana* Dougl.

"Tcô'ra tcim'mì. Tcimi k'an-vô'rûrà'^a. Kuhyé'vic 'ík vúra kuhyú'nnictē'cik' Asaxvuhpíhni'¹tc." "Maník." Mé'kva tuvô'rûrà'^a. Mé'kva takuníhyiv: "'Asaxvuhpíhni'te 'ikxí't'cuñ." Takunxus tó'kxí't'cùt. Yátik 'uríkkikha pa'á'pun tó'kyivíc. Mé'kva takuníffikvana; papiríci'¹k, káru po'navúnní'hvâ', káru po'xuvúra'^an. Va; kô'kkáninây takuníffikvana'^a. Vura pu'affictihara pá'ù's pa'avansa'. Ká'n tupikrí'c pa'úsip'áffi'v. Tupihé'r pamu'uhramxá'a.

Pa'asiktáva'n 'u'm ké'tc pamu'áttim'nam, kuna payé'nipaxvúhitcas 'ù'mkùn tú'ppitcasite pamukun'áttim'nam. Pa'avansáxí'ttítcàs 'ù'mkùn 'áttimnam pu'áttivutihap, òuxrivtunvé'ttcàs kítc kunthá'vátí', 'axyáráva pá'u's, òuxrivké'mmítcàs kítc kunxutí xay 'uxváha'.

Patakuníffikfip xas túr kúníc takuníkyav pá'u's, xas takuntúnsi;p xas takunturíci'hva ká'n pe'kvé'cí'hra'^am.

Xas takuntámxu'. Táya'n vúra 'ikxáram xas takuntámxu'. Xas takuníffíthvana'^a 'Ióé'kxaram vura kuníffíthvana'ti'. Pá'â'h takunikyá'ppaó. Vúra pu'ick'yáxí-

the tree]. Then he says: "All right, let's go. I'm going to climb up. Ye [children and women] must holler, be sure and holler. Ye must holler to Old Man Turtle to bite off the sugar-pine nuts."⁸⁶ "All right," [the women and children say]. He always climbs up. They always holler: "Old Man Turtle, bite it off!" They think he bites it off. It makes a big noise when it hits the ground. They always pick them up in the brush, even though on the side hills, though in gulches. They are picking them up all over there. The man never touches the cones. He is just sitting down under the sugar-pine tree. He is smoking his big pipe.

The woman carries her big pack basket, and the little girls have little pack baskets. The boys pack no pack baskets, they just pack little network sacks⁸⁷ all full of sugar-pine nuts, old bags, they thought they might get pitchy.

When they finish picking them up, then they stack them [in the pack basket] like a heaped load, then they stand up with load on back, then they spill it out at their camping ground.

Then they singe the pitch off. Often they roast them at night. And they shell them. They shell them all night. They make the fires all round about [the camp-

⁸⁶ In a story Old Man Turtle bit sugar-pine cone twigs to cut them, and this old expression is used of cutting off the cones.

⁸⁷ Of special small size, smaller than those carried by men.

crĩhtihàp̃. Vura patakunpíkya'ar, kárixas kunic k'áxĩcrĩhtì'. Kunxuti': "Xay 'úmsip̃. Xay 'usákrĩvhà pómsíppaha'ak." Vúra kun'á'p̃nmùtì pakó; kunikyávic yíθ̃ ikxáram. Pattá'yha'k va; vura ká;n ká'kkum 'á'pun sù takun'íccun'va va; 'u'm pú'iváxráhēcārā, 'im'ánkam. Xás takuntámxu'. Hári vura su' takun'ít'cur 'itró'pasúppa', xas takuntámxu'. Va; 'u'm pu'iváxrāhtihārā.

Xas 'im'á;nkam patusúppāha takunpávyi'heip pamukunikrívra'am, takunpatíccip pá'u'us. Kárixas patakunpávyi'hma pamukunikrívra'am, xas takunθív'rav, 'asippáraxak takunθív'rav. Takun'íccar 'ayíppa;n karu sah'usíxáhar patakunθív'rav.' Iná;m va'árāras 'u'mkun kuní'ccānti pah'ip, Va; 'u'm 'ikpíhàn pamukún'u'us. Va; 'u'm tcé'tc 'ár uyá'vahiti'. Kárixas takunsuváxa'. 'Á'pun vá'ssak takunθív. Patuθívrávahitiha'k va; yáv 'ukupé'vaxráhahiti'. Kárixas sipnú'kkan takun'í'vā'yram'nì.

Patcimikun'ávē'caha'ak, kari takunpíhtā'n'va. Kárixas 'ás'ic takun'íkyav. Xás takunpátnák-vára'a. Vura pu'áxxak, yítca'tc patná'ktíhaḡ, 'itcāmmahite vúra pakunpátnákvárā'tì'. Pátta'y yítca'tc 'umú'tkaraha'ak, múvu; 'upitcró'ssē'c, va; kunipítti pa'á-ra'ar. Payé'm vúra tatte'f'mite pakun'á'p̃nmùtì pá'ù;s kunkupé'kyá'hiti'.

ing ground]. They never rest [when they are working]. When they get through, then they rest. They think: "The cone might get cold. It might get hard when it cools off." They know how many they can handle in one night. If there are lots, they bury them under the ground, so they won't get dry. Then on the next day they singe the pitch off of them. Sometimes they leave it in the ground five days, and then roast it. They do not get dry.

Then in the morning they go home, they pack the sugar-pine nuts along. Then when they get home they steam them, in a big bowl basket they steam them. They mix them with grape vine [leaves] and with sahusi-xahar [plant sp.] when they steam them. The Clear Creek people mix [their sugar-pine nuts] with pepperwood [leaves]. Their sugar-pine nuts taste strong. You don't eat so many! Then they dry them. They spread them on a blanket on the ground. When they have been steamed they dry nicely. Then they pour them inside a storage basket.

When they get ready to eat some, they take some out [of the storage basket]. Then they dish them out [into openwork plate baskets]. Then they crack them in their mouths [when they eat them]. They do not crack two at a time [in the mouth], one at a time they crack them. If he puts lots in his mouth at a time, his teeth will be crowded,

so the people say. Nowadays there are only a few [living] that know how to work the sugarpine nuts.

7. Pahút kunkupafuhécahiti
pe'hé'er

(SMOKING BELIEFS)

A. Va₂ kuníppē'nti tó'ksā'hvar
po'hrām, to'mxáxxar va₂ kári

(THEY SAY THAT IF ONE LAUGHS
INTO A PIPE, IT CRACKS)

"Xáy íkēā'hvar pa'uh'rām, xáy
'ù'm xáxxā'^ar," va₂ mit pakuni-
pítthiāt. Puxxutihap kiri núksa'^a,
pakunihé'ratihā'^ak, kunxuti xay
umxáxxar po'hrām.

"Do not laugh in the pipe, it
might crack," that is the way
they used to say. They were
careful not to laugh when they
were smoking, they were afraid
the pipe would crack.

B. Karu mit vura pu'ihé'ratihat
'a' ve'hyárihar

(AND A PERSON NEVER SMOKED
STANDING)

Va₂ vura kite mit pukupítthi-
haphāt, pú'a' ve'hyárihar 'ihé-
rātihaḥ. Va₂ mit k'unipítthiāt,
pu'āra 'a' ve'hyárihar 'āmtihaḥ,
karu pu'avé'hyárihar 'ihé'rātiha-
ra. Takunpíttea'^ak, pa'a' ve'h-
yárihar uhé'rāha'^ak.⁸⁸

They never smoked standing
up. They say a person should
never eat standing, and should
never smoke standing. He gets
out of luck if he smokes standing
up.

C. Karu púmit 'ihé'ratihaphāt,
pakunítēnā'hvutiha'jk

(NEC DECET FUMARE CACANDO)

Va₂ mit k'āru kunipítthiāt,
pó'tēnā'hvūtiha'^ak, pu'ār ihé'ratih-
haḥ, kunpíttea'kke'^ec.

And they said also, that when
a person is defecating, he must
never smoke, he will have bad
luck.

8. Pámitva kárixas kunihé'rā'n-
hitihat

(WHEN THEY LEARNED TO SMOKE)

Pa'avansáxxī'ttītēcās 'u'm vura
pu'ihé'rātihaphanik. Kunihé'n-
nī'tēvūtihaḥ nik mit 'u'm vúra.
Panī'nnamite káriha'k tuhé'raha',

The young boys did not smoke.
They played smoke, that was all.
When a small boy smoked he
used to get sick. They do not

⁸⁸ There is a similar superstition that a person is out of luck if he eats standing.

'ukuhó'vó'tihañik. VaꞤ kárixas vura kunihératihañik, patakun-yé'ripθi'nhà'⁸⁹ kárixas tákun-xus: "NuꞤ takké'ttcas." VaꞤ kári há'ri yíθθa tufatavé'nnā'n-hà'.⁹⁰

smoke until their throats get husky. Then they think: "We are already big boys." That is the time when one of them might already be made fatavennan.

A. Pahú't pámitva kári kinihē-raváθtihať paxxi'ttítcas pakup-hákkā'mha'^{90a}

(HOW THEY FORCED CHILDREN TO SMOKE AT THE GHOST DANCE)

Taxxaravé'ttak⁹¹ pámitvaꞤ ku-má'ih u'áho't,⁹² kinikyá'ttihať mit vura pakunkupe'hé'raheꞤ pa'avansáxxi'ttítcas, paye'ripáx-vū'hsa káru vu'ra, pattū'ppitcas karih. VaꞤ mit k'ari kó'vúra kunihérana'tihať patakunpíppū'nvaha'^ak pámitvaꞤ kunpakúri'hvana'tihať, ká·kum vura 'uhnam-tunvé'tcas mit kunihératihať, karu ká·ku mit 'ikxurika'úhra'^am.

Long ago when that kind of dance was going around, they made the boys and girls smoke, just little ones yet. They all smoked when they rested after a song; some smoked little [Indian] pipes, and some cigarettes.

9. Pahú't pehé'raha kunkupavictánni'nuvahitihañik

(HOW THEY USED TO GET THE TOBACCO HABIT)

Pa'araꞤr tuvictarahaꞤk pehé'raha', 'íceaha kunic 'úxrá'htí', vura puffá't kuphé'cha'ra. Vura tuvictar pehé'raha'.

When an Indian has an appetite for tobacco it is just like he wants to drink water, he can not do anything. He just has an appetite for tobacco.

PavaꞤ kunipitti 'áraꞤr pu'ihé'raha victántihap puxx'wíte, púvaꞤ

When some people say that the Indians do not get the tobacco

⁸⁹ Lit. when they become pubescent.

⁹⁰ Sometimes in former times even a 14-year-old boy was instructed and became fatavennan, although usually he was made helper the first year and fatavennan the following year. It was an old saying of a boy who is becoming pubescent: "He might already be made fatavennan."

^{90a} See account of how they smoked tobacco at the ghost dance, p. 253.

⁹¹ This does not indicate as remote a time in the past as pi'é'ep.

⁹² Referring to the ghost dance, which spread to the Karuk from up the river and from Scott Valley.

'ífhara.⁹³ Pukaru vura vaꞤ 'ík-rúntihap pe'kmaháteraꞤm xas ik kunihé're'^c, 'ínná'k vura patakunihé'r patakunpámva'^ar. Vura pu'ihē'raháhi'ppux 'ikré'^ep, 'asik-távā'nsa káru vura pa'é'mca'.

habit, it is not right. They can not even wait to smoke in the sweathouse, they smoke in the living house after meals. They can not stay without tobacco, including women when they are doctors.

10. Pahút vura pukupítthap-hańik, puffát vura kumappíric 'í'cá'ntihaphanik pamukun'í-hé'raha'

(HOW THEY NEVER MIXED ANY OTHER KIND OF PLANT WITH THEIR TOBACCO)

PánnuꞤ kuma'árā'rās vura pura-fát vura 'í'cá'ntihap pamukun'í-hé'raha', vura 'uꞤm 'ihé'raha kite kunihé'ratí'.⁹⁴

Our kind of Indians never mixed anything with their tobacco, they smoked their smoking tobacco straight.⁹⁴

A. Pahút vura pukupítthaphanik 'axθahámaꞤn kumá'í'nk^{ya} vura pu'í'cá'ntihaphanik pehé'raha'

(THEY NEVER MIXED BURNED FRESH-WATER MUSSEL SHELLS WITH THE TOBACCO)

Pa'apxantí'tc vaꞤ kunipítti yíꞤ va'árā'ras vaꞤ kóꞤ kunihé'ratí' 'axθahámaꞤn kumá'í'nk^{ya}pu⁹⁵ vaꞤ pehé'raha kuní'ccá'ntí', vaꞤ kunihé'ratí'. NuꞤ vura púvaꞤ 'á'pūn-mūtihap pávaꞤ ko'^{ok}.

The White people say that the kind that far-off Indians smoke is burned fresh-water mussel shells mixed with tobacco. We knew nothing about that kind.

⁹³ The older Indians emphatically deny Mrs. Thompson's statement: "My people never let the tobacco habit get the better of them as they can go all day without smoking or quit smoking for several days at a time and never complain in the least" (op. cit., p. 37). Many Indians in primitive times would get a strong craving and impatience for tobacco, which had become a habit with them. But the old-time Indians never smoked but the merest fraction of the day, disapproved even of the smoking of men as old as in their twenties, and regarded the modern boy and girl cigarette fiend with disgust, as they do many White man excesses. The early Karuk could deny themselves smoking or quit smoking altogether with much more fortitude than the average White man can. Their daily life schooled them to all kinds of self-denial and hardship.

⁹⁴ The Karuk claim that they never smoked Black Manzanita or mixed deer grease or sucker's liver with their tobacco. They never "enriched" their tobacco by moistening it with grease.

⁹⁵ Or 'axθahamán'í'nk^{ya}'.

11. Pahút va: vura kite hári
pakunkupíttihañik, pa'uhíppi
kuní'cā'ntihanik pamukunihé-
raha'

(HOW THEY NEVER MIXED ANY-
THING EXCEPT SOMETIMES TO-
BACCO STEMS WITH THEIR TO-
BACCO)

Há'ri vúra va: kuní'cā'nti pa-
'uhíppi karu pe'hé'raha'. Va:
karu vúra kunihé'ratí patata-
kuní'cā'raha'⁹⁶. Píccip takunik-
pákpak yuhírímū'⁹⁶. Xas ta-
kuní'teur 'iknamá'anammahate-
mū'⁹⁶, pa'uhíppi'. Xas va: ta-
kuní'cear pe'hé'rahahak. Tók-
xúkkahiti pe'hé'raha'. Takun-
'aksá'rariv pa'uhíppi pe'hé'raha-
hak. Va: xas to'kú'pha pu-
'íkpíhanhara pe'hé'raha', va: 'u:m
pu'ímyú'mníhtihap.

Sometimes they mix the stems
and the [leaf] tobacco. They
smoke it mixed. First they cut
them up with a knife. Then
they pound them with the little
pestle, the stems. Then they
mix it with the tobacco. The
tobacco is already crumbled.
They add the stems to the to-
bacco. It turns out then a mild
tobacco; they do not faint away.

A. Pahút vúra pukupíttihapha-
nik pu'ihé'rátihaphanik pa'uhi-
pihí'cearíppux

(HOW THEY NEVER USED TO SMOKE
THE STEMS UNMIXED)

Pa'uhípihmúnnaxite va: 'u:m
vura pu'ihé'rátihap, vura pe'hé-
raha patakuní'cā'raha'k karixas
vura kuní'hé'ratí pa'uhíppi'.
Kúna vura 'u:m va: ta:y kuníh-
rū'vti'.

They do not smoke the stems
unmixed, only when they mix
them with [leaf] tobacco do they
smoke the stems. But they use
them for lots of things.

'Í'm kunmútpí'θvùti', pa'ánnav
takunikyá'ha'⁹⁶, pa'ára to'kku-
há'⁹⁶, pa'uhíppi va: kuníhrū'vti
kun'ákkihti páttū'ycip karu vura
pe'θivθā'nnē'⁹⁶.

They throw them [the pounded
up stems] about, when making
[steaming] medicine. When
somebody is sick, it is the to-
bacco stems that they use. They
feed the mountains and the world.

Pakun'ákkunvuti karu vura
va: kuníhrū'vti'. Papux'íte
'uxxútiha'k pa'akúnva'⁹⁶: "Kiri
pú'fite ní'kk'ar," 'itahará'n vúr
'ihé'rah utayváratti', pa'uhíppi',
yíθθa súppa'⁹⁶, páttū'ycip 'u'ák-
kihvānā'ti'. 'Itahará'n yíθθa
súppa: 'ihé'rah utayváratti'.

And when they go hunting
they use them, too. When the
hunter wants hard: "May I kill
a deer," he spills tobacco around
ten times, the stems, in one
day. He feeds the mountains.
Ten times in one day he spills
them around.

⁹⁶ Into pieces ½ inch, more or less, in length.

B. Pahú't há'ri kun'ákkihtihanik
po'hé're:c pa'araraká'nnimite
pa'í'n takinipmahvákki'rá'ha'^ak

(HOW THEY SOMETIMES GAVE TO-
BACCO STEMS TO SMOKE TO A
POOR PERSON WHO CAME VISIT-
ING)

Há'ri va: takun'ákki pakká'n-
nímite pa'ára'^{ar} pa'uhipi'ihé'raha',
va: vura tuhé'^{er}. Há'ri pihní't-
teite ká:n tu'ú'm pa'akaruvúra
mukrívra'^{am}. Va: pa'uhíppi ta-
kun'ákki', pa vura ká'nnimite pih-
ní'tteitcha'^{ak}, papúffà:thà:k mús-
puk, va: pa'uhipi'ihé'raha ta-
kun'ákki va: pó'hé'rē'^{ec}. 'U:m
xas tó'kteùr, xas va: tuhé'^{er}.
Há'ri vúra va: takun'ákki po'p-
sá'nvē'^{ec}. Kúna payás's'ára pa-
ká:n tu'ú:mmáha'^{ak}, paya's's'ara-
ra'ávansa', va: 'u:m kun'ákkihti
pe'hē'rahayē'pca'.

Sometimes they give stem to-
bacco to a poor person, for him
to smoke. Sometimes an old man
comes there to somebody's house.
It is tobacco stems that they give.
When it is a poor old man, when
he has no money, they give stem
tobacco for him to smoke. He
then pounds it up, then he smokes
it. Or sometimes they give him
some to take home. But when a
sick person comes there, a rich
man, they give him good tobacco.

12. Pahú't há'ri vura kó'k fá'tcas
pakunihé'rati pu'ihé'raha vura
kitcha'ra

(HOW THEY SOMETIMES SMOKE
SOME LITTLE THINGS BESIDES
TOBACCO)

Wínthu'árā'ras kunihé'rahit-
hanik: bóloy' (*Arctostaphylos pa-
tula* Greene, Black Manzanita),
xówtchus (*Eriodictyon californi-
cum* Greene, Palo Santo), nó'pun
lól' (*Ramona humilis* Greene,
Creeping Sage), ló'ltēat (*Phora-
dendron villosum* Nutt., Common
Mistletoe), gólom' (*Balsamanhyza
deltoidea* Nutt., Wild Sunflower),
búlidum' (*Washingtonia nuda*
Torr. C. and R.), pénelmi' *Quer-
cus kelloggii* Newb., California
Black Oak), karu thérp'a; pahú't
kuma'árā'ras vura purafá'^at tēú-
wetchi'kuna vúra.

The Wintu Indians smoked
Black Manzanita, Palo Santo,
Creeping Sage, Common Mistle-
toe, Wild Sunflower, *Washingtonia
nuda*, California Black Oak, and
thérp'a, but our people smoked
none of these except the Indian
Celery.

A. Pahú't kícvu:^{f 96a} kunkupe-
hé'rati'⁹⁷

(HOW THEY SMOKE INDIAN
CELERY)^{96a}

'Uhrá:mú'k mit pakunihé'rati-
hał, payē'm 'u:m vur ikxúrik

It was with a tobacco pipe
that they used to smoke it.

^{96a} *Leptotaenia californica* Nuttall.

⁹⁷ For chewing Indian Celery root see p. 277.

takuníhrū'vti'. Píccip takun-vupákpak pakícvu'^{uf}, xas 'uh-rá:mak takunmáhya'ⁿ, xas va:takun?á'hka'. Va:t vura kun-kupe'hé'rahiti pehé'raha kun-kupe'hé'rahiti'. Há'ri 'ikxurâr kícvu'^f kunihé'ratí', pa'aná'í'í. Há'ri vura va:t vura pakun?ú'p-puti pakícvu'^{uf}, 'ínná'k vur utá'y-hítí'. Va:kári takunihé'^{er}, pa'ax-vá'k takunkúha'^{ak}, papuyáv 'ip-mahó'nkō'nnatihapha'^{ak}. 'Im-xaá'yav patakunihé'^{er}, pa'am-ku'^{uf}. 'Asiktávā'nsa karu vura kunihé'ratí karu vura 'ávansaš. 'Án'nav.

They are doing so with paper now. First they pound up the Indian Celery [root], then they put it in the pipe, then they light it. They smoke it like they do tobacco. Sometimes they smoke [a dry piece of] Indian Celery [root], in the nighttime, for medicine. They dig the Indian Celery any time, they store it in the living house. They smoke it when they have a headache, when they do not feel well. It smells good when they smoke it, the smoke does. Women smoke it as well as men. It is medicine.

B. Pahút mit kunihé'nní'tevu-tihat sanpíric

(HOW THEY USED TO PLAY-SMOKE
MAPLE LEAVES)

Há'ri mit sa:n kuntá'ftihàt,⁹⁸ sanpíric. Viri va:t kuniθxúppa-rati paxxúric, va:'u:m xar utá'y-hítí', va:kunipítí'. Páva:pás-sa:n 'uθxúpparahitiha'^{ak}, tírihca kuntá'ftí', viri va:t kuniθxúppa-rati passípnū'^{uk}. Há'ri xá:t'íccaha 'u'irihk'yū'^u, pusu' 'íccaha 'ú'mvutihara pasípnú'kkan su'pássa:n 'uθxúpparahitiha'^{ak}.

Sometimes they used to pin maple leaves together, maple leaves. They cover shelled acorns with it. They keep longer that way, so they say. When they covered them with leaves, they pinned together wide sheets. They covered the storage baskets with them. And if perchance water dripped on them, the water does not enter inside the storage baskets, when covered with maple leaves.

Tú'ppitcas kuntá'fti po'xrá:kunímk'yā'nvūtiha'^{ak}, viri va:ká:n su' kunkíccapti po'xrá'h. Puxxára tá'rahitihap po'xrá'h. Va:kunkíccāpā'ratí po'xrá:pim-nā'ní va:pakunímk'yā'nvūti'. Sa:n tákuntaš. Xas va:takun-kíccapar po'xrá'h. Xas 'áttim-nā'vák takun?urúrā'mnihvā po'x-

They pin them together into small sheets for tying up berries, they tie berries up in them. They never used to keep berries long. They tie the berries in them in the summertime when they are picking them. They pin maple leaves together. Then they tie the berries up in them. Then

⁹⁸ The leaves were pinned together with their own stems to make large paperlike sheets.

pá'tticip, mukun'ikrívraꞤm kú:k takunpá'ttívà. Pakicapatunvé-rahkíccapsa'. Xas vaꞤ takunteas vaꞤ 'uꞤm paxxi'ttíteas mukun'úxra'^a.

Karu há'ri 'áttimnavak takun-táfkúꞤ pássa'an. Pasururúpri-nàk takun'ik'yurúpri'hvà pamúp-ti'kmũ'k pappíric, 'atimnamsú'-kam 'uvará'ri'hvà pássa'an. Sú'kam takuntáfkú'^u. VaꞤ vura kó-vúra su' takunpáθvā'nnām'nì. VaꞤ 'uꞤm pu'ih'ru'ptíhara. Xás vaꞤ káꞤn takuní-váyrā'mnihva pappú'riθ, patakuním'kā'nvaha'^{ak}.

VaꞤ ká'ri pakuntápkũ'ppùti vé'kyav picyavpí'c pássa'an, pató'mtuþ, pató'mvaý. Máruk kunítrā'ttì', xas takunpí'p: "Maruk vura to'mtupúvraꞤn pássa'an." Kuní-vā'stì pasan-ñippa', kunxuti kir úv'rarunni pappíric. VaꞤ kari tasákri'v pássa'an, pató'mtuþ. Há'ri vura 'axakhárinay 'utá'yhìtì', há'ri 'axakhárinay vúra kuníh'ru'vtì'.

Karu há'ri mit vura kunihé'n-ní'tevütìhàt pa'avansáxxi'ttíteas pasanpí'ric, pasanpí'ric'iváxra'. Pa'avansáxxi'ttíteas pa'í'nná'k takunmaha'k san'iváxra', vaꞤ mit kunhé'nní'tevutìhàt, tí'kmũ'k mit takuní'xú'xú'k pássa'an. Ká'kku mit pa'avansáxxi'ttíteas kunikyá'vanna'tìhat 'uhnamtunvé'te, vaꞤ vura xavictunvé'tteas kunikfutráθθunatìhat su' 'ahup-mũ'^{uk}. Xas vaꞤ káꞤn su' takun-máhyaꞤn papí'ric'iváxra', xas vaꞤ takunihé'^{er}, pa'avansas pakuní-hé'nní'tevütì'.

they put the bundles of berries in a pack basket. Then they pack them, they pack them to their house. The smallest bundles are for the children.

And sometimes they pin the maple leaves to an openwork pack basket. They stick the leaves in the holes by means of the stems, the leaves hang on the inside of the pack basket. They pin them inside. They line the whole inside. It does not leak. Then they spill huckleberries into it, when they are picking them.

It is in the fall when they like to pick the maple leaves, when they are getting ripe, when they are turning yellow. They look upslope and then they say: "The maple leaves are getting ripe upslope." They shake the maple tree, so the leaves fall down. The maple leaves are hard, when they get ripe. Sometimes the maple leaves are kept for two years, sometimes they use them after two years.

And sometimes the boys used to smoke in fun the maple leaves, the dry maple leaves. The boys when they saw dry maple leaves in the house, smoked them in play, crumbling up the leaves with their hands. Some boys used to make little pipes, they used to ram out the inside of little arrowwood sticks, using a stick. Then they put in the dry leaves, then they smoke, mocking the men with their play-smoking.

C. Pahú't púmitva 'ihératihaphat (HOW THEY NEVER SMOKED MIS-
pa'aná'tc'úhié⁹⁹ TLETOE)

Yí:v fáttak va'árārās va:
'ata ník 'u:mkun vúra kunihérati
'aná'tc'úhié, pánnu:kuma'árārās
vura púva:kók 'ihératihàp. Nu:
va:nukupé'θvúyā'nnàhiti 'aná'tc-
úhié. Xanθi'ppak 'u'í'fti', xan-
púttipak há'ri. Vura pura fá't
kiníhrū'vtihá'ra, 'aná'tc'úhié.
Man 'ata vura ník pikvāh.

Some kind of far people may
have smoked mistletoe, but our
kind of people never did smoke
that kind. We call it crow seed.
It grows on Black Oak, and
sometimes on the Maul Oak. It
is not used for anything, the
mistletoe. I guess there is a
story of it.

D. Pahú't mit 'iθā'n uxússa'at
kiri va:ník'ú'pha 'Ahó'yā'm'-
mate

AHOYAMMATC'S EXPERIMENT

'Ahó'yā'm'mate¹ mit úθvū'y-
tīhāt. Ka'tim'ī'n mit 'ukré't,
ka'tim'ī'n'āra'r mit. Xúsipux mit
kunmá'htihāt, pi'é'ep, mit kuníp-
pē'ntihāt va:kók 'amáyav, va:
kók ve'hér 'amáyav, kuníppē'n-
tīhāt mit, musmús'a'af. Vura mit
'uvúrá'yvū'tihāt, 'umumahurá'y-
vū'tihāt mit vúra. Xas vo'áppiv,
pe'vāxra vo'áppiv. Xas va:
ká'n ká'kkum úmmāh. 'Uxxus:
"Kúnic 'amáyav umússahiti'.
Ta'íttam vo'íffik'āhè'en. 'Uxxus:
"Arare'hérah vur umússahiti',
va:kók kúnic umússahiti'." Ka-
rixas vo'hé'er. Va:vur umús-
sahiti', 'arare'hé'raha vur umús-
sahiti', kuna vura pu'ihé'raha
'ákkatihāra, vicvan'āran kite
'u'ákkati'.

Ahoyammate was his name. He
lived at Katimin, he was a Kati-
min Indian. They fooled him,
long ago; they told him that that
kind tasted good, that it tasted
good to smoke, they told him,
cow dung. He was just going
around, he was bumming around.
Then he looked for it; he
looked for some that was dry.
Then he found some there. He
thought: "It looks like it tastes
good." Then he picked it up.
He thought: "It looks like Indian
tobacco, it looks like that kind."
Then he smoked it. It looked
like it, it looked like Indian
tobacco, but it did not taste
like it; it tasted merely like
entrails.

⁹⁹ This text was given when told that the Wintu and Chimariko smoked mistletoe when short of tobacco. Cp.: "The oak mistletoe was occasionally smoked by these [Chimariko] Indians in lieu of tobacco," Powers, op. cit., p. 93. "An oak mistletoe (Phoradendron); smoked by the Chimariko as a substitute for tobacco. Indian name unknown." Ibid., p. 430. The Karuk claim that they were never short of tobacco, hence did not resort to the trashy herbs smoked by tribes to the south of them.

¹ Mg. good walker.

XI. Pahút mit kunkupítitah (HOW THEY USED TO EAT TOBACCO)
'ihé-rah mit kun'ámtihať

Há-ri vura yíθa pa'ára_r vo'ku-pítí', 'ihé-rah o'ammí-tevúti',¹ vura pu'ámtihať. Pamuxé-hvā-s-
sāk to-mú-trip pehé-rahā', va-
kari 'apmá_n tumutvára'^a, kunie
'u'ámti', káruma vura pu'ámti-
hařa. Ká_n vúra 'á-pun 'úkri-
'upakurí-hvúti'. Teatik vura
pánpay kunie teim upúffā-the'^c.
Karixas 'axmay ik vura tu'é-θri-
cúk pamu'úhra'^am.² Phehé-rahā-
tí_kan tó-yvā-yrām'nì, 'atrú-p
tóy-vā-yrāmni pehé-ráhā'. Kunie
'umutvárá-ti'³ pehé-rahā'. Teém-
yáteva vura pakunie 'umutvárá-
ti'. Kunie 'usink'á-nvuti'.

'Upyuhrúppanati vuřa. 'Á- kár
umutkírihvuti pehé-rahā'. Kunie
tuyúnyūnhā', kunie teupúffā-t
he'^c.⁴ Kitaxríhar 'umáharati'.
'Upθavit.curuvā-nnāti há-ri, 'ux-
xuti': "Ni'ipámva'^an."

Pavura kó-vúra 'ukupavé-nāhì-
ti'. 'Ikmahátera_m há-ri vato-
kú-phā', tu'ururíceukva papihní-t-
teiteas mukun'úhra'^am. Tákun-
řay, puffā-t vura 'ipítitah, tákun-
řay. To-ptáktā-kpa'.⁵ Há-ri tea-
tik vura takun'axayteákkié, xay

Sometimes an Indian does this
way, just makes believe eat to-
bacco, he does not really eat it.
He takes tobacco out of his pipe
sack, and feeds it into his mouth,
it is like he is eating it, but he
does not eat it. He sits there on
the ground, he sings. Then after
a while it is as if he faints. Then
he takes out his pipe. Then he
spills tobacco in his hand, into his
palm he spills it. He acts like he
is feeding tobacco into his mouth.
Every little while he acts like he
is feeding it into his mouth. He
acts as if he swallows it.

He just spits it out. He throws
tobacco on the fire, too. He acts
kind of crazy, he acts as if he is
about to faint. He is mocking
the Kitaxrihars. He is trying
to bite himself at times, he thinks:
"Let me eat my own meat."

He does all kinds of things.
In the sweathouse he sometimes
has his fainting spell. He takes
the old men's pipes out [of their
pipe sacks]. They are afraid of
him, they never say anything [to
him], they are afraid of him. He

¹ He does this in the sweathouse, or anywhere.

² Out of the pipe sack.

³ With repeated motions of his hand toward his mouth, as if shov-
eling it in.

⁴ Or: teim upúffā-the'^c.

⁵ Throws his arms and legs and squirms with his trunk. Suck
doctors also go through such motions.

'ú:θ 'u'árik^yar. Kitaxríhar ku-
nic. Vúra 'u:m vo:kupavé'nnā-
hiti'.

Pav o'kupítthi^hak pa'avansa',
puxay 'ikví'thítihara. Vur o-
'asímtcā'kti 'ukvithú'nnìtì kite
vura Pakitaxríhar va: vura kite
po'kvithú'nnìtì'. Há'ri va: 'uk-
vithú'nnìtì Kitaxrihara'ín ta-
kun'áva^ruk. Há'ri kunve'nafíp-
k'ō'ti 'iōé'kxàrà^m 'ik.

Pássay mit vo:kupítthi^hanik, 'i-
hé'rah u'ám'tíhanik. Vura vo-
kupave'nahí'tevūtíhāt.

jerks his body around. Some-
times they have to hold him so he
will not jump in the river. He is
like a Kitaxrihar. He is just
doing that.

The way that man does is he
never sleeps. It is that he shuts
his eyes, and is just dreaming
about him, is dreaming about that
Kitaxrihar. Sometimes he dreams
that the Kitaxrihar comes and
eats him up. Sometimes they
have to say formulas over him
all night.

Passay used to do that way,
used to eat tobacco. He used to
make believe that way.

XII. Pahút pámitva pukupítti-
haphat, púmit 'ihé'raha máh-
yā'nnātihaphat, papu'ávē'cap
fá:t 'ín pá'u'up

(TOBACCO NEVER USED AS AN
INSECTIFUGE)

Púva: ká:n 'ihé'raha mahyá'n-
nātihap paká:n pa'arará'u:p
'utá'yhiti', pavákkay su? puvá-
ramnihe'ca'a, pa'apxantí'te kun-
kupítti'.

They never put tobacco in
where they are storing things to
keep the bugs away, like the
white people do.

Yufivmatnakvá'anna'atc, karu
há'ri pahípsa'an, va: pakunmáh-
yā'nnati su?. Va: vura su? kun-
máhyā'nnati' sipnu'kkíóak, karu
'ahup'ássipak. Pura fá:t vúra su?
váràmnihitiha'a. 'Ikpíhan pay
yufivmatnakvá'anna'atc.

It is wormwood, and some-
times pepperwood, that they put
in that way. They put it in a
treasure basket or an Indian
trunk. Nothing goes in there.
That wormwood is strong.

Paffúrax takunimóáttap 'ahup-
tínnihiteak, há'ri va: yufivmat-
nakvanatesā'n su? takunimóát-
tāpkārari', va: 'u:m tē'te uváx-
rā'hti', pura fá:t vura 'ín 'á'mtí-
hap.

When they lash a woodpecker
scalp to a little flat stick, some-
times they lash wormwood leaves
in under, then it dries quickly,
nothing eats it.

XIII. Pakó-vúra kumakkúha
'uyavhitihanik pehé-raha'

(TOBACCO GOOD FOR VARIOUS
AILMENTS)

1. Pahú't mit kunkupé'cnápkô-
hitihat pehé-raha', patakun-
píknī-vravaha'^{ak}

(HOW THEY USED TO PUT TOBACCO
ON WHEN THEY GOT HURT)

Pahá'ri 'árā'r tupíknī-vrāva-
ha'^{ak}, karu vura po'kpákkahiti-
ha'^{ak}, va' kari takunícnā'pkā
'ihé-raha', pakā'n 'ukpákkahīti-
hā'^{ak}.

When somebody gets hurt, or
cut, then they put on tobacco
where he got cut.

'Atrúppan tó'yvā'yram'nì pe-
hé-raha', xé'hvā'ssak tó'yvā'yri-
cùk. Xas tuve'na'fípk'u'^u: "Hú'k-
ka hinupa 'i'm 'Akθípnamkitaxrí-
har'?¹ 'Ata fá't Yá's'ára te'p-
tassé'iy.² 'Ata fá't Yá's'ára
ká'rim te'xú'shú'nic. Teimi
nupo'nyá'rihi'. Tcu má'pay."
Xas tumútpí'θvùtì'. Hā'r ufum-
púhpí'θvùtì'. Karu hā'ri umút-
pí'θvùtì'. Ká'kkúmìte, te'mmìte
vura po'mutpí'θvùtì'. Xas va'
'úppas tuyú'hka'. Karixas va'
tó'snā'pkā pe'kpákkak. Hā'ri
takunkíccap. Hā'ri xas vura
va' puva' 'ihyáriha'a, kó'va 'imfir
pehé-raha'. Karu hā'ri pa'úppas³
vura kīte takunyú'hkuri pe'kpák-
kak, pehé-raha'úppas.

One spills the tobacco on his
palm, out of the pipe sack he
spills it. Then he prays over it:
"Where art thou, Kitaxrihar of
Axθípnā'am. Perhaps thou hast
punished Human. Perhaps thou
didst something bad to Human.
May we make thee propitious.
Take this!" Then he throws it.
Or sometimes he blows it [off his
palm]. And sometimes he is
throwing it. Only a part of it,
a little of it he throws. Then he
spits on it. And then he puts
it on the cut. Sometimes they
tie it on. Sometimes then he
can not stand it, the tobacco is
so hot. And sometimes they just
spit the juice on the cut, the
tobacco juice.

¹ Name of a former flat situated toward the river from Ikmahatc-
ramiccip sweathouse, which was washed away by the river about
1895. It was the shinny ground of Katimin rancheria. The Kitaxri-
har addressed lived on that flat, and there is a formula addressed to
him for bruises received in shinny.

² Implying that if the Kitaxrihar caused the cut or bruise as punish-
ment or through meanness, he can also heal it.

³ Lit. the spittle.

2. Pahút mit kunkupe·cnápkō·hitihat pehē·raha 'ā·v, pavúha kunimfirahitiha'^ak

(HOW THEY USED TO PUT TOBACCO ON THE FACE WHEN THEY HAD THE TOOTHACHE)

Pavúhak 'umfirahitiha'^ak, xas va₂ 'ihē·raha 'ásxay takuníkyav, xás va₂ takunínā·pka θankō'·rak,⁵ píci·p 'imfir takuníkyav pa'as, xas pavúhak 'imfirahitihan⁶ va₂ ká·n tu'avhítat, va₂ vura tó·k·vī·tha kân.

When a tooth aches, they wet tobacco, they put it on a hot application rock. They make the rock hot first, then the one that has the toothache lays his face on the rock. He goes to sleep there that way.

3. Pahút mit kunkupafumpúh·ká·nnatihāt pehē·rahá·mku·f tí·v su?, pa'arátā·nva takun·ké·nnaha·k tí·v

(HOW THEY USED TO BLOW TOBACCO SMOKE IN THE EAR WHEN THEY HAD THE EARACHE)

Va₂ mit kunkupittihat pi'ē'ep, patí·v 'arátā·nva to·kkē·nnāha'^ak, xas yíθa u·m vura tuhē'·r, xas va₂ pa'arátā·nvā to·kkē·nnāha'^ak. Xas va₂ tufumpúhka·n tí·v su?. Tupíck·i'·n, karixas to·ppē·θtúpa·pamu'úhra'^m. Tcémyátēva vura po·pē·θrúppānāti' karixas va₂ tufumpúhka·n pehē·rahá·mku·f tí·v su?. Xas va₂ kumaxánnahicite tu'arári·hk'·ānhā patti·v 'imfira·hitihañ.⁷

The way that they used to do formerly was, whenever the pain jerks in the ear, then one smokes, whenever the pain jerks there. Then he blows it into his ear. He smacks in, then he takes his pipe out of his mouth. Every once in a while he takes the pipe out of his mouth again, then he blows the smoke in the ear. Then the one that has the earache always gets well in a little while.

Va₂ 'u·m vur 'aká·y vúrava tufumpúhka·n tí·v. Karu vura pa'í·nnā·k 'ē·m ukrē·ha'^ak, va₂ 'í·n takunfumpúhka'·n, 'ayu'·ā·te 'u·m uhē·rāti'.

Anybody blows it into the ear. If there is a suck doctor in the house, she blows it in, for she smokes.

⁵ θankō'·r, described as "the Indian hot water bottle." A flat rock, 5 to 10 inches diameter, kept in the house, and heated and applied to the body for cold limbs or the allaying of pain.

⁶ Lit. who is hot at the tooth.

⁷ Lit. who is hot at the ear.

XIV. Pa'é'mca pahút kunku-
pe'hró'hiti pehé'raha'

1. Pahút pámitva kunkupítiti
pa'é'mca', pícci'p kunihé'ratì',
karixas takunpáttumka'

Pa'é'mca karu vura va₂ paku-
nìhrū'v'tihanik pehé'rahá'mku'^uf.
Picci'te takunihé'r xasik pak-
unpáttumke'^ec. Va₂ 'u₂m vura
'apmá₂n pehé'rahá'mku'₂f kun'ák-
kati', va₂ kunkupá'ā'pūnmāhitì
pa'ararātā'n'va pehé'rahá'mku'-
mū'k pakunōáyūnkiv'ti'. Yakún
kunipítiti 'i'm kun'arāmsi'p'riv'ti
pa'arāttā'n'vā, 'atcví'v kunic kun-
nixippi'θvuti 'i'kk^yam pa'arāt-
tā'n'vā. Viri va₂ hā'ri yíθa
takuníxī'pk^yā'. Va₂ vura kite
kumakkúha pakunkupakúhitiha-
nik, pa'arāttā'n'va kunké'nnati-
hanik. Purafát vura kumakkúha
kuhítihaphanik vuhak tápa₂n
vura pu'imfirhitiaphanik. Kar
iθvá'y vura puxx^wā'tihāphānik.¹
Xas pá'u₂mkun vura mukun-
purā₂n vaxús 'u^um,² va₂ vura
kun'arārī'hk^yanhitihanik.

Va₂ kumá'i'i pa'é'mca kun'ā-
rā'rahitihanik, va₂ kunōáyūnkī'n-
nātihanik, 'ihē'rahá'mkū'fmū'^uk.
'Apmá₂n vura pehé'rahá'mku'₂f
kunpū'hti'. Karixas takunpát-
tumka'. Xas va₂ mit vúra
pamukun'āné'ci'p pehé'raha'.
Va₂ 'u₂m vura pux^wite'ci'p kunìh-
rū'v'tihanik. Kunic vura kun-
xútihanik va₂ panu'ararahitíhkí-
rihti' pehé'raha'.

(HOW THE SUCK DOCTORS USE
TOBACCO)

(HOW THE SUCK DOCTORS DO,
HOW THEY SMOKE BEFORE
SUCKING)

The suck doctresses, too, used tobacco smoke. They first smoke before they suck. They have to taste tobacco smoke in the mouth. That is the only way that they know the pains. With tobacco smoke they suck the pains out. They say the pain comes from outside, the pains fly around outside. Then sometimes they fly on anybody. That was all the sickness that they used to have, when pains jerked. They never even had toothache. And they never had consumption. And they used to doctor each other, they used to get well.

That is what they had the suck doctors for, they suck off of anybody by means of tobacco smoke. They hold the tobacco smoke in the mouth. Then they suck. That was their best medicine, tobacco. They used it more than anything. They thought that was what they lived by, smoking tobacco.

¹ Lit. the heart gets rotten.

² Cp. xús 'ip nu'ū'mmutihať, we doctored him.

Pa'asiktávaꞤn tu'é'mha'ak 'ik-maháteraꞤm 'itaharé'kxàràꞤm 'u-'í'hti'. Kó'mahite tukó'ha pó'í'hti há'ri. Víri vaꞤ kuma'íffuθ 'itnō-pe'kxà'nnàmite vura kite po'í'hti'. Kúna vúra pahárivera tu'íha'ak, 'itnō-pe'kxà'nnàmite vura kite u'í'hti', pavura tapáꞤnpàyhà'ak.

Kó-vúr o'hramxárahsa pa'é'm-yé'pea'. Pa'ára kunpatúmkō'ti-ha'ak tee'myáteva kunpihé'ratí', vaꞤ 'uꞤmkun tee'myaꞤtc kun-θayúnkí'nnàtì pa'aràttā'n'vā. NaníttaꞤt mit 'uꞤm vura mit 'ip-cúnkínate pamu'úhra'am,³ hō'y 'í'ata 'é'm yá'hañik.⁴

2. Pahú't pa'é'm 'ukupapímyā'h-vahitihat pe'hē'rahámkuꞤf po'í'htiha'ak, pakunpi'níknik-vana'tiha'ak.

Há'ri pa'é'm po'í'htiha'ak 'ik-mahátera'am, pakunpi'níknik'vanna'tiha'ak,⁵ 'apmáꞤnmū'k 'upím-yā'hvùtì', kírì sù' pe'hē'rahámkuꞤf pamúpmā'nnāk sú'. Kír uvíctar pe'hē'raha', pataxánnahicitcha'ak kír uvícta po'hē'rāti-he'ec. VaꞤ 'ukpihanhikkíritti' pe'hē'rahámkuꞤfmū'k vaꞤ mū kúníc 'ukpihanhikkíritti' passu'upímyā'hvāràtì pamúpmā'nnak pe'hē'rahámkuꞤf. 'Ukx'íkvràtì po'í'hti'. Po'pámteā'ktihà'ak, vaꞤ 'uꞤm 'u'ívìrùvè'ec. Ká'rim 'u'árihierihe'ec, 'u'ívìrùvè'ec. Tee'myáteva vura patakunpe'hē'raha kó'vúra, vaꞤ 'uꞤm pu'aθ-kuu'nuhittihap kunipittí'. Pa-

When a woman gets to be a doctor, she dances ten nights in the sweat-house. Now and then she quits dancing for a while. Later on [after her initiation] she only dances five nights. Whenever she starts to dance, she only dances five nights, later on.

The good doctresses all have long pipes. When they are sucking on people, they smoke every once in a while, that way they take the pains off quick. My deceased mother had a short pipe. I do not think she was a very good doctor.

(HOW A SUCK DOCTOR BREATHES IN THE TOBACCO SMOKE WHILE SHE IS DANCING AT A KICK DANCE)

When a woman doctor is dancing in the sweat-house when they are kick dancing, she breathes through her mouth, she wants the tobacco smoke to go into her mouth. She wants to get to like tobacco, she wants to like tobacco later on when she smokes. She gets stout from the tobacco smoke, from it she gets stout, when she breathes it in, the tobacco smoke, through her mouth. She makes an inhaling sound as she dances. If she shuts her mouth, she gets weak. She will get far gone, she will get weak. Every once in a while everybody takes a smoke, they

³ This pipe was sold by Sylvester Donohue.

⁴ Said in fun. She was an excellent doctor and busy all the time with her cases.

⁵ The doctress alone dances standing, the others present sit and kick the floor.

takunpíppū'nva'^{ak}, va₂ kari ta-kunpihé'ra^ana', purá₂n mās₂vā kun₂í00ihti po'hrā'm, pa'é'm 'u₂m vura mu'úhra₂m kite 'uhé'ra^{tí}, pura kara vura ve'hé'raramtíhara pamu'úhra'^am, 'u₂m vúra kite 'uhé'raramtíva₂ pamu'úhra'^am.

3. Pahút 'Icrá'mhírak Vá'ara₂r 'ukupararihk²anhivā²·0vāhiti pakkuhār⁶

'Axakíxurar mit napatum-kō'^{ot}. Tá'y vávan 'í'nnák kun₂á-rārahiti'. 'I0k²áffúrax 'u0ka'írahiti', kar uttávahiti 'í'0k²a'. Patu'árihi²riha₂k pamupákkuri, xás va₂ kari takunpakúri'hvana'^a. Vura 'u₂m púva₂ 'í'nnák 'íkré'vica²ra 'ánvī'pu₂k. Kó-vúra 'á₂v 'í'xáram kunpárupkúrihva', 'axákmahite vura 'avkíttuyeurak kunparúp₂kurihva 'í'xaramkú²ni²c. Kah²é'mca 'u₂mkun 'í'xurar xas 'ára xus kun₂ú'mmuti', nu₂ 'u₂m vura súppā'hak 'ára xus kun₂ú'mmuti', pavura takká'rímha'^{ak}, xas 'í'xáram kunpatúmkō'ti'.

Va₂ mit 'úppa'^{at}: "Va₂ xus 'é'stihanik kun₂áppura²ni²k, víri va₂ 'í₂m vura puhárixay 'íp yāv pe'cara pamí0va'^ay. Va₂ vura paháriveriva₂ vúra papuxx²íte ik²yuhá'^{ak}, va₂ 'á₂ upvō'nsiprēvic pa'aráttā'n'vā. Karix²as ik va₂ 'ín 'í'k²árē'cap pa'aráttā'n'vā. Su₂ u₂m vúra va₂ tusákrī'vha'. Paxúnxu₂n tukíccāpārariv. 'Úpmā'n²hiti', vássihkam xas 'úpmā'n²hiti'. Vura tapuné'cyū'nkē'ra, tusákrī'v²hā'. Vura 'u₂m tapuné'cyū'nkē'ra, vura ní₂k 'u₂m nu-

say they do not get sore throats that way. When they rest, they smoke, they pass the pipes around. But the doctor smokes her own pipe, nobody else's, she just smokes her pipe alone.

(HOW MRS. HOODLEY CURED A SICK PERSON)

She nodded her head over me (circumlocution for she sucked me) two evenings. There were lots of people in the house. She had on a feather cape, and she was vizored with feathers. When she started to sing, they all would sing. No person who is not painted can stay in the house. They all dot their faces with black, a black dot is put on each cheek of each person. The up-river doctors doctor at night, but our people doctor through the day; only in a bad case do our people suck at night.

She said: "They had deviled him [that dead person], whom you took care of [before he died], you never will be good again in your chest [gesture]. Whenever you get sick again, the pain will rise up again. That pain is the one that is going to kill you. It is getting hard inside. It [the pain] is tied up with spit. It has a mouth, and its mouth is to your back. I can not pull it out. It is hard [to take out]. I can not put that out, I can only help a

⁶ The following text, dictated by Imk²anvan, describes how she was doctored by 'Icrá'mhírak Vá'ara²r, Mrs. Hoodley, the use of the tobacco pipe being a prominent feature.

pipcaravrikʼáʼanammahatcheʼec.
 Vura ʼu:m puʼararakúhahara,
 vura ʼu:m ʼapxantiʼtckʼúhaʼ.”
 Xas ʼupíttiʼ: “Va: ʼu:m vura níʼá-
 pūnmuti paʼarattāʼnv ikʼénná-
 tihaʼk, va: ʼu:m vura níʼá-pūn-
 muti ʼávahkañ. Suʼ ʼu:m yí: va:
 ʼu:m vúra tapunáʼā-pūnmaʼa.”

Karixas napatúmkúʼu, kó-vúra
 napatúmkúʼu. Karixas tuʼé-θricuk
 pamúʼúhraʼam. Karixas tuhéʼer.
 Karixas neʼhyakúrí-hva pamúʼúh-
 raʼam, ʼupakurí-hvútiʼ, ʼuʼíhtiʼ.
 Va: vura yítteakanite poʼhyák-
 kutiʼ, kó-mahite vura poʼkkéʼna-
 vavaθtiʼ poʼhrām. Patcim upíc-
 yūnkē-vicahaʼak, va: kári pató-
 kʼíʼkvaʼ. Vura pusuʼ ʼuyūnvára-
 tihara ʼapmāʼn, ʼuhramʼúʼm mukʼ-
 ite vura tóʼpmāʼnhāʼ. Vura puvá-
 ramahara pamúʼúhraʼam.
 Kúyráʼkkan panéʼhyákkurihat
 pananíθvaʼay, ʼaxvák káru,
 vura pupuxxʷitchara vura, teaka-
 ʼíʼte kʼúnie. Karixas patóʼkʼíʼk-
 vaʼ. Viri patupíc-yūnkiv poʼh-
 ráʼm, yatik paʼax ʼutákkārārihvic
 poʼhnamʼíppahite. Kúkkúʼm
 vura taxxánnahicite tupihéʼer.
 Tcé-myáteva poʼhé-rati poʼm-
 máʼhtihaʼk paʼarattāʼnʼva.

Kunipítti pakkáruk vaʼémea
 puhitíhaʼnhara patumkóʼttihaʼ,
 poʼhráʼm kite kunic vura paku-
 níhrúʼvtiʼ vúra tcé-myáteva kite
 pakunpihé-ratiʼ, va: vura kite
 pakunkupíttiʼ, kuntáttuyeuruti
 ʼíʼθkʼámūʼuk payíkkihāʼ.

little bit. It is not Indian sick-
 ness, it is White man sickness.”
 Then she said: “I know if the
 pains are paining you, I know on
 the exterior, I do not know far
 in.”

Then she sucked me, she sucked
 me all over. Then she took out
 her pipe. Then she smoked.
 Then she stood the pipe on me
 [bowl against my skin], she was
 singing, she was dancing, too.
 She pressed it on in one place,
 rocking it a little. Every time
 when she took it [the pipe] away
 [from my skin], then she inhaled
 with a noise. She did not put it
 into her mouth, she just held her
 mouth close to the pipe. She did
 not have a very long pipe. Three
 different places she stood it on my
 chest, and on my head [on my
 forehead], too, not hard, just
 gently [on my head]. Then she
 inhaled with a noise. Then when
 she took the pipe away, blood was
 hanging on the end of that pipe.
 Then after a while she smoked
 again. She keeps smoking every
 little while as long as she sees the
 pain in there.

They say that the upriver doc-
 tors do not suck much; they use
 rather the pipe, every once in a
 while they take a smoke; that is
 all the way they do, with a [condor
 feather] they brush the sick per-
 son off.

⁷ Or poʼkkéʼnávasti, as it rocks.

XV. Pahút papiricʔané·kyávā·n-
sa píci:p kunkupamútpī·θ-
vahiti pehé·rahaʔ, paʔá·nnav
karixás kunikyá·ttiʔ

(HOW THE STEAMING DOCTORS
THROW TOBACCO AROUND BE-
FORE THEY FIX THEIR MEDI-
CINE)

ʔÁ·vansas mit kite kúnice
paʔané·kyávā·nsàʔ, kúna vura
ʔu:m payé·m va: tapúffaʔat,
takunpé·runpaffi:p. Payé·m vura
ni kʔá·kkum ʔasiktávā·nsa takun-
sā·m, ʔasiktavanʔané·kyávā·nsàʔ.
Xutexutkássar¹ va: mit yé·c-
ciʔp. Kunipítti ʔAkramanʔáhu:²
karu vura nik ʔuʔittaptiʔ. Paʔára
tō·kkūhaʔk, va: kari takun-
píkyar paʔané·kyávaʔan. Va:
vura kari píci:p vura takunʔéʔ.
Kari vura púv icyav paʔá·nnav
kari vura takunʔéʔ. ʔÍ·θapaθúv-
ri:n va: vura kó: paʔiccavsi:p.
Há·ri ʔitráhyar fú·rax. Paʔapxan-
tínnihite vé·ttak kunʔivyíhuk
va: kár itráhyar ʔicpùk vúra
takunʔiccavsi:p.

Patakunpíkyā·ha:k paʔané·k-
yávaʔan, kari mahí·tnihate vura
tuvā·ram, to·kyár pamuppi·ric,
máruk vura kó·kkáninay to·k-
yáʔar, tuʔapimpí·θvar pamuppi·ric.
Xas tuʔíppak, ʔusā·nvūti pamup-
pi·ric. Pakó: ʔuʔá·pūnmuti va:
pamuppi·ric, va: kó: to·psáruk,
táhpūʔs, karu há·r icví·rip, káru
ʔakrávsiʔp, karu ʔakvíttiʔp, karu
vievankuhaʔánʔnav, karu há·ri
kusríppañ, pakó· ʔuʔá·pūnmutiʔ,
va: kó: ʔuʔúhyanakō·vic. Kó-
vúra pakó: muppi·ric va: kó: ʔuʔi-

It used to be mostly men that
were steaming doctors, but now
there are no more of them, they
all died off. There are now still
some women left, some woman
steaming doctors. Sandy Bar
Bob was the best one. They say
that Sandy Bar Jim knows how,
too. When somebody is sick,
then they send for the steaming
doctor. They pay him first. Be-
fore he makes the medicine, they
pay him. One string [of the kind
of dentalia called piθvíva] is his
doctor fee. Sometimes 10 wood-
pecker heads. After the Whites
came they have started to fee
him \$10.

When they get the steaming
doctor, he goes early in the morn-
ing, he goes to pick his herbs,
all over upslope he goes to pick
them, he goes to look for his
herbs. Then he comes back,
packing his herbs in his hands.
Whatever kinds he knows, that
many he brings home, the twigs
of Douglas Fir, and sometimes
Jeffrey Pine, and cottonwood,
and alder, and vievankuhaʔánʔnav
[fern sp.], and sometimes ma-
drone, as many as he knows

¹ Mg. having his head hair like a nest, referring to his slightly curly hair.

² Mg. he walks as if going to war.

patsúrō-tì 'iteámmahite pa'áp-ti'¹k va₂ 'u₂m há'r ifyá-vūràvā patú'ppitcasha'³k.³

'Í'm vura tó'psāmkir pamup-
píric, pamáruk tu'íppakaha'⁴k,
'ínnák pusámfūrūktihārā. Pa-
kú'sra 'a'vānnihite to'kré-ha'⁴k,
kari po'kyá'tti pa'án'nav. 'Asíp-
pi₂t po'kyá'ramti', papuva'ássip-
hāhiti'. Pakuhítihan mu'árā₂r
va₂ 'í'n takun'ē'⁵, pa'ássip.
Yítte₂te vura tuvō'nnūpūk,
pa'annav 'ikyá'ttihan. Va₂ ku-
mā'i'i pa'íkk'am 'ukyá'tti',
patuycí'p⁴ 'í'n kun'ímm'ū'sti'.

Karixas tu'úrappuk pamu'ás-
sip, pamu'ané'kyá'ra₂v.⁵ Va₂
kú₂k tu'ú₂v pa'ássip pamup-
píric 'utá'yhitihirak 'í'kk'am.
Va₂ ká₂n to'θθ'c pamu'ássip,
'átun. Xas yiθukánva vura po-
tá'yhiti pappíric, payiθúva ku
mappíric.

Xas ká₂n vura 'í'kk'am⁶ pí-
ci₂p 'umutpí'θvūti pa'uhipihikéu-
rappu', 'utéu'phiti po'mutpí'θ-
vūti'. Picci₂p k'á₂n 'utayvá-
ratti⁷ pe'hé'raha', patuycí'prin
'u'ákkihvānā'ti', pe'θivθa'nnē'n
k'áru vúra, ká₂n vur 'iv'í'kk'am
po'akihcí'prināti pe'hé'raha'.

Patuycí'prin 'u'ákkihvānā'ti':
"Má'pay pe'hé'raha takik'ák-
kihāp. Tcimi k'anapipcarav-
rí'ki', Yás'ára teim 'u'í'kk'am-

[formulas for], that many he is
going to pray over. All his
herbs as many as there are he
breaks off one limb at a time,
sometimes several if they are
small ones [small plants].

He leaves his herbs outside the
living house, when he comes
back from upslope; he does not
pack it into the living house.
When the sun is already some-
what high, then he makes the
medicine. It is a new bowl
basket that he makes it with, a
bowl basket that has never been
used. The sick person's rela-
tives furnish it, that bowl basket.
He goes out alone, when he
makes the medicine. He makes
it outside so that the mountains
will see him.

Then he takes his bowl basket
outdoors, his steaming receptacle.
He takes the bowl basket to
where he left his herbs outside.
He sets his bowl down there,
empty. Then he lays the herbs
in separate places, each kind of
herb.

Then outside there first he
throws around the pounded up
stem tobacco; he is talking as he
throws it around. First he

³ He does not tie the sprigs he picks in bunches, he just carries them holding the stems grasped together in his hand.

⁴ Or patuycí'prin.

⁵ Special term applied to the bowl basket used for steaming.

⁶ Or 'í'm.

⁷ This is the idiom.

hè'ec.⁸ Teimi Yá's'ára kíp^{vo}-hímmateví'. Teimi k'anapipca-raví'ki', pátùycí'p." Vura 'u_m teí'mmite po'mutpí'θvūti'.

Xas tu'uhyanákk_u pappíric 'iteamahite. Yíθa kumappíric⁹ piccí'te tu'ússip, va_u vura 'avpí'mmite po'axayteákkierhti, xakararátti_ukmũ^uk, po'uhyanakó'tti'. Xas patupuhyanakó'm'mar, kári 'ássipak to'θí'v-rám'ni. Púyava 'íffuθ yíθ kúna kumappíric tu'ússip. Va_u kúku_m yíθ kumá'ú'hyàn patu'uhyanákk_u'u. 'Ássipak to'θivramni kúku_m va'^a. Kó'vúra vo'kupé'kyá'hiti pamuppíric. Teatik vúra tapúffa_t pappíric. Xas pa'ássip tupíktāmsip pa'ássip, pappíric 'u'í'θra'. Xas 'iccahatti_m kú_k tu'ūm, kú_k tók-tā'm'mā. Xas 'iccaha to'ttā-rivramni pamu'ássipak pamu'á'anna'ak.

Karixas va_u 'ínnák tó'ktā-m-fūrùk payíkkihar 'uθá'nní'ak 'í'n-ná'ak. Xas piccí'te va_u tó'táriv-k'ārāvàθ pa'iccaha payíkkihar. Karixas patuparampúkk'ík, píccí'p tu'íemaθ pa'iccaha'. Va_u muppí'm to'θrí'c po'θá'nní'ak. Karixas va_u 'asémfir tuturuk-kúrihva pa'ássipak. 'Imxaθáyav pato'mtúpaha_k pappíric. Xas vā's tupaθxúttāp. Va_u vura

"spoils" the tobacco, he is feeding the mountains and the earth, it is outside there that he is feeding the mountains from.

He feeds the mountains: "Here I feed ye this smoking tobacco. Ye help me, Human is going to go outside. Feel ye sorry for Human! Ye help me, ye mountains." He just throws it around a little.

Then he prays over the herbs one at a time. He takes up one kind of herb first; close to his face he holds it, with both hands, as he prays over it. Then when he finishes praying over it, then he puts it in the bowl basket. Then afterwards he takes up another kind of herb. He prays a different prayer over it. Then he puts it in turn in the bowl basket. He does that same way to all his herbs. Then the herbs are through with. Then he picks up the bowl basket, with the herbs in it. Then he goes to the water, he packs it to the water. Then he puts water in his bowl basket on his medicine.

Then he packs it into the house where the sick person lies in the house. Then the first thing he makes the sick person drink some of that water. Then he starts in to steam him, first he makes him drink the water. He sets the bowl basket close to where he [the sick person] is lying. Then he puts hot boiling stones into that cup. It smells

⁸ The Iksareyavs, when speaking of Human dying, always said tu'í'kk^{am}, he has gone outside [the house], instead of tu'iv, he has died.

⁹ Or pappíric.

ká_n 'úkri'¹, 'úmmū'sti'. Pató-m-sip,¹⁰ yíθ kuna to'pturukúrihvá'. 'Iθasúppa_z vo'parampúkkikti payíkkihař, va_z po'parampúkkik⁷-arati pa'ípa 'uhyanakkó't. 'Iθa-súppa_z xas pó'mtū'pti'. Pu'im-firahirurav ikyá'ttīhāp. Xas pató'mtup pappíric 'ikxurar, xas tukó'ha'. Yíθ tumússahina'ti pappíric, tó'mtup. Xas pa'ánnav patupíkyá'r, xas va_z to'pá'tvaθ pa'aná'á'smū^uk, vā_zmū^k to'pá't-vaθ pa'aná'a's payíkkihař. Xas yíθ kuma'iccahamū^k takunpíp-pá'tvaθ. Xas tuvó'nsip payíkkihař, papupux^{ite} ká'rimhā^ak. Xas í'm tupíktā'mnūpuk pamup-íric pa'ané'kyáva'^an, pa'ássipak, tu'iccunva 'í'kk^am pappíric xáy kunmah. Xas tupíθxa^a pamu'ás-sip. Xas va_z vur upavíkve_c pa'ássip po'pvá'ramaha^ak. Va_z takunpíp pakkúha kó'vúr upsá'n-ve^c pa'ássipak sùř, pato'pavíkva pa'ássip.

Páva kó'k řané'kyávan, pa'ánnav ukyá'ttīha^ak, 'icaha pu-í'ctīhàrà kuyraksúppa^a. Va_z kari vura tu'aramsí'priv pappíric to'kyá'ráhà^ak, tapu'icaha 'í'ctī-hàra. Xú_n vura kite pupáttati kuyraksúppa^a, u'á'yi': "Xay 'ic-aha né'xra', pafá't ni'ávaha^ak."

nice when the herbs get all cooked. Then he covers him [the sick person up with a blanket]. He stays there watching him. If it gets cooled off, he puts some other ones [hot boiling stones] in. All day long he steams the sick person, with what he has prayed over. It takes all day long to cook it. They do not make it so hot. Then when the herbs "get cooked" in the evening, then he quits. The herbs look different, when they are done. Then when he finishes the medicine, then he bathes him with the medicine water, with the medicine water he bathes the sick person. Then they bathe him with other [ordinary] water. Then the sick person gets up, if he is not too sick. Then the steaming doctor packs his herbs outdoors, in the bowl basket, he hides the herbs outside, lest people see them. Then he washes out the bowl basket. He is going to take it along with him when he goes home. They say that he is going to take all the sickness away in the bowl basket, when he packs it home with him.

That kind of steaming doctor, when he makes his medicine, does not drink water for three days. From the time that he starts to go to pick the herbs, he does not drink water. He merely spoons acorn soup for three days, he is afraid "I might get thirsty if I eat anything."

¹⁰ Lit. if it becomes extinguished, said of fire. A curious extension of the verb.

XVI. Pahút 'ihé'raha kunkupa-
táyvárahiti pa'akúnvā'nsa'

(HOW HUNTERS "SPOIL"
TOBACCO)

Hári po'ákkunvūtiha₂k pa'á-
ra'^ar, táya₂n yiθa súppa 'ihé'rah
uptayváratti', payiθa kúkku₂m
'ikk'yurá to'kfúkkuvra'^a, kúkku₂m
va₂ ká₂n 'ihé'raha tutáyva'^ar, va₂
pay pakunkupavé'nnáffipahiti':

"Tù'ycip, tcimi pay nu'ákki
pehé'raha'. Na₂ mahávnikáy-
ā'tche'cik, tù'ycip. 'Ō'k tani-
'áhu"^u. Vé'k nipikyā'rāve'₂c pa-
mi'aramahé'cci'¹p. Pamikinín-
nā'ccite ve'k nipikyā'rāve'₂c."

Pehē'raha'uhíppi', va₂ mit pa-
kuntáyvarattiha₂, hári mit vur
ihé'raha'. Payém vura pa'ap-
xantī'te'ihé'raha' patakuntayáv-
ratti'.

Sometimes when a person is
hunting he throws tobacco around
many times in one day, whenever
he gets to the top of a ridge, he
throws tobacco there again, he
prays thus:

"Mountain, I will feed thee
this tobacco. Mayst thou be
glad to see me coming, mountain.
I am coming here. I am about
to obtain thy best child. Thy
pet I am about to obtain."

It was stem tobacco that they
used to throw around, sometimes
leaf tobacco. Nowadays it is
the White man tobacco that they
throw around.

1. Yíθa pákkuri po'pívúyri'nk'yūti pahút pehé'raha kunkupe'p-
tayváratti pakun'ákkunvutiha'^ak

.(SONG TELLING HOW HUNTERS THROW TOBACCO AROUND)

The following kick-dance song tells of a hunter throwing tobacco:

'Itahará'n vúra
'Ihé'rah uptayváratti
'í'k'am vavunayvíteva'^an 'í'yá.

He spills [=prays and throws around] tobacco 10 times, he who is
walking around outside [=the hunter].

XVII. Pateiríxxu^{us}, pahú^t mit
k^ʷáru vura kunkupe^hró^hitihaf

(THE TCIRÍXXUS, AND WHAT THEY
DID WITH THEM)

Teiríxxu^s u^m vura pū^{vic}-
tunvé^tteas.^a Ka^ʔtimíⁿíⁿírahiv
kuníhrū^vti',¹ karu vura Panam-
nikí^írahiv, karu vura karukí^íra-
hiv va^ʔ káru káⁿ vura kuníhrū^v-
ti pateiríxxu^{us}, karu vura pasa-
rukí^{ám}ku^f takunikyá^hak, ku-
níhrū^vti va^ʔ pateirixuspū^{vic}.

Va^ʔ vúra kite tafirapuhpū^{vic}-
tunvé^tteas. Xé^hva^s káru u^m
vurá yí^θ, xé^hva^s u^m 'uhrám-
pū^{vic}. Víkk^ʷapuhak vúra su^ʔ
'umáhyāⁿⁿahiti'.

'Itráhyar pateirix^ʷuspū^{vic} va^ʔ
viri va^ʔ 'axyaráva kunikyá^tti pa-
'uhíppi', Ka^ʔtimíⁿíⁿí pakuní^{er}i^m-
tiha^{ak}, pata^ʔifutetimitesú^{ppa}
pa^ʔa^h kunikyá^tti máruk, 'inki-
ra^ʔahíram. Xas va^ʔ kunmú^tpí^θ-
vuti k^ʷáⁿ pa^ʔahirámti^m pa-
'uhíppi', pakunvéⁿⁿáfí^{pt}iha^{ak}.

'Itráhyar pateiríxx^ʷu^s kō^{ka}-
ninay vura va^ʔ kuníhrū^vti', va^ʔ
vura 'ata kite k^ʷáⁿ 'itnō^{pp}ite
kuníhrū^vti pateiríxx^ʷu^s pasa-
rukí^{ám}ku^f takunikyá^hak, va^ʔ
káⁿ 'Amé^{ky}á^{ram} 'itrō^p papū^{vic}-
victunvé^tteas yí^θθa puvíck^ʷā^m-
mak kunmáhyāⁿⁿati su^ʔ.³

Teirixxus are little sacks. They
use them at the Katimin new year
ceremony, and at the Orleans new
year ceremony, and at the up-
river new year ceremony, they
use the teirixxus there, too, and
when they make the downslope
smoke they use the teirixxus
sacks.

They are nothing but little
buckskin sacks. A xehvas is
different, a xehvas is a pipe sack.
They are kept in a vikk^ʷapu.

They fill 10 teirixxus sacks
with stem tobacco on the last day
of the Katimin target shooting
when they make the fire upslope
at Inkir fireplace. Then they
throw around the stem tobacco
there by the fireplace, while they
pray.

They use 10 everywhere except
only 5 teirixxus at the downriver
smoke, there at Amekyaram they
put 5 little sacks into one big
sack.³

¹ For detailed description of the use of teirixxus at the Katimin
new year ceremony see pp. 245-247.

² Referring to the Yutimin spring salmon ceremony.

³ Models of the large and small teiríxxu^{us} sacks used at the spring
salmon ceremony were made by Mrs. Mary Ike, and are shown in
Pl. 36. The large sack has a drawstring: 'uptō^{nt}éccarahiti vastā-
ian, it draws together with a thong.

Patcíríxxu's takunikyá'ha'^ak, sú'kam kuníkrū'pti', 'íppàmū'^uk, pavura paxé'hva's kunkupé'krūp-pahiti'. Karixas yíθukamkam takunpú'vrin patakunpíkyā'ra-ha'^ak.

Kárixas 'ipanní'te vastáran takuníkrū'pka', va' mū' kunipkíc-cape'^ec.

Karixas pakunvé'nnáfiptiha'^ak, va' takunpíppu', pa'uhíppi kun-mútpi'θvuti'.

1. Pahú't Kú'f^{3a} 'ukupáppi'fk'u-na'hanik pala'tim'i'nye'ripáx-vū'hsa', pamuppákkuri tcíríxxu's 'upivuyrím'k'útihanik Kú'f

'Ukní'. 'Ata háriwa kun'árā'-ràhiti'.

Ta'y vávan vúra va' ká'n pa-'í'fappi'ttiteās. Xas u'mkun vúra va' kunkupitti', 'imm'á'n kúk-ku'm pakun'ú'pvān'vā, Ma'ti-crā'm. Teavura pá'npay 'iθā'n kuma kári te'kxurar va' ká'n takunpavyihie, pamukun'atim-nampí'm'mate.⁴ Ta'ip kó-vúra pamukun'áttiv 'axyár kunikyā'-vo'^ot, ta'ip k'á'n kunipvumníc-crí'hvāt pamukun'áttiv. Teimi kunpavyihieipre'vie, takunkáriha pakunkupapávyihieiprehe'^ec.⁵ Xas máruk kunítrā'tti'. Teimax-may máruk 'afienihanyā'mate 'u'ihun'ni. Vúra u'm yā'mate pa'afienihan'nite, tupā'nváyā'tc-hè'n. Purā'n takunippé'er: "If yā'mateite pammáruk ta'ihunni-ha'." Teavura pá'npay vura

When they make a tcíríxxus, they sew it wrong side out, with sinew; they sew it the same way as they do the pipe sack. Then they turn it right side out when they finish making it.

Then they sew a thong at the top to tie it up with.

Then when they pray, they open them up, they throw the stem tobacco around.

(HOW SKUNK SHOT THE KATIMIN MAIDENS, HOW SKUNK MENTIONED TCIRIXXUS IN HIS SONG)

Ukni. They were living [there].

There were many girls there. What they were doing was just going out to dig roots every day, at Maticram. Then later on one evening they were sitting there, by their pack baskets. They had already filled all their pack baskets in a row. They were about to start home, they were already fixed up how they were going to go. Then they looked upslope. Behold from upslope there came a good-looking dancing youth. He was good-looking, that youth; he was all painted up. They said to each other: "He is nice-looking, that one who danced down." Then after a while he danced downslope a little closer,

^{3a} Western Spotted Skunk, *Spilogale phenax* Merriam, also called teínñim and teínímk'a'a'm (-ka'a'm, big).

⁴ They were just resting from making their loads.

⁵ Referring to their loads being made up, ready to pack.

ta'úmmukite po'íhùnnihiti', po-
óivtā'pti'. Fā't kúnic⁶ 'umsiva-
xavri'nnāti pamúθva'^ay, kipa
tcāntea'f pamúθva'^ay, pakunim-
m'ū'sti'. 'Upakurí'hvūti'.

Song by the Skunk

Kú-fan řán řán řán⁷

Tcírixus tcíríxú's.

Tcavura páy k'ó'mahite xas
'á'v uteyirunni'hvānā'. Kárixas
kun tó'ric, pa'ifáppittitcās, kó'v
ikpíhan pamúppif. Kárixas kun-
púffā'thinā'. Kárixas kú'k 'ús-
kā'kmā', pa'áttimnam 'uvúnni'n-
né'rak kú'k 'úskā'kmā'. Ta'ít-
tam 'árun 'ukyā'vō'hè'n pamu-
kun'átti'v. Kunikrítuv pa'ifá-
pittitcās, takunpúffā'thinā', ta-
kunimyú'mnihina' pappif. Xas
upíθvássip. Tcavura pā'npay
ká'kkum takunpímtav. Tcavura
pā'npay kó'vúra takunpímtav.
Yánava kó'vúra ta'árun pamu-
kun'átti'v. Xas kunpávyi'cip.
Atimnam'ánnunite kunpatícci'p.
Xas sáruk kunpíhmarun'ni.

Xas kunpávyihma', sáruk, pa-
mukun'ikrívra'^am. Makú'ki't
Kó'va kun'árā'rāhiti'. Xas yíθθ
upí'p: "Púffa' pananutáyi'¹⁰.
Máruk 'aficnihanite u'íhun-
niha'. Viri va' 'ín takinyaváyi'p-
va'. Xas vura hú't va' vura
pakininníccahe'^{en}, púxay vúra
kinmáhe'^{en}. Va' vura kárixas
nupmahónko'^{on}, panupifúksi'^{1p}.
Yánava tapúffa't pananutáyi'¹⁰.
'Íp k'ínipífk'^o'ot. Vúra 'u'm
kè'mic." Xas pamukú'ki't 'up-

dancing the war dance. His front
side shone up bright, it was so
white, as they were looking.
He was singing.

Song by the Skunk

Kú-fan řán řán řán⁷

Tobacco sack, tobacco sack.

Then when there close he
breathed on their faces. Then
the girls all fell over, his poison
was so strong. They fainted.
Then the skunk jumped over
toward there, toward where the
pack baskets were sitting. Then
he emptied all their pack baskets.
The girls were lying in a pile;
they had fainted, they were giddy
from the poison. Then he put
the load on his back. Then after
a while some girls came to. Then
all came to. Behold they saw
that all their pack baskets were
empty. Then they went home.
They were packing back empty
baskets.

Then they got home, downslope,
to their living house. They lived
with their grandmother. Then
one said: "Our cacomites are
all gone. A boy danced down
from up on the hill. He took
them away from us. We do
not know what he did to us, we
never even saw what he did to us.
We did not feel it until we got
up again on our legs. Behold
our cacomites were all gone.
He poisoned us. He was venom-

⁶ Lit. like something.

⁷ This line has no meaning.

pî'p: "Vâ'nîk, manik tani'â'pûn'-ma, Kûf. Manik nikyâ'vic pakukupé'kk'árahe'e." Karixas 'úkyá vó'hxára. Xas uppî'p: "Má'pay, pakúkkum upphûn-nihâ'^ak, vé'kpaymû'k kú'krúk-kùvârè'e."

Xas kúkkum po'ssúppâ'hà', kúkkum kunívyî'heip, kun'û'p-vânva kúkk'um. Mah'î'tnihâte kúkkum kunívyî'heip. Teavura kúkkum ta'y takun'û'pvânâ'. Teavúra kúkkum takunvumnîc-rî'hva pamukuntâyî'¹⁰. Teimax-may k'úkkum mârúk u'ihun'ni. Teavura ta'û'mmukiŋe. 'Upa-kurî'hvûti'.

Song by the Skunk

Kú'fan ʔan ʔán ʔán ⁸

Teirixus teirí'xús

Karixas ta'ittam kúkkum 'ute-yirunnihè'ŋ 'â'v. Xas yíθa tupúffâ'thâ'. Xas yíθ u'áriheip. Pa'ípa u'áriheipre'nhat, káruma vo'avíkvuti pavô'hxára. Ta'ittam vo'krúkkùvâràhe'ŋ pavô'h-xárahmû'^{uk.9} Yo'táknihun'ni. Yássáruk utáknihun'ni. Kárixas kunpatícci'¹¹ppamukuntâyî'¹⁰, kunpatícci'¹¹p, takun'â'teitchina'^a. Xas sáruk kunpávyî'h-mà pámu-kun'îkrívrâ'^m. Xas kunpî'p: "Tánupíyk'ára'var. Hínupa va' 'ín pakinyaváyyî'pvûtilhânik."

Púya va' 'u'm 'ukúphân'nik. Kûf. Va' vúra kâ'ŋ piríci'k

ous." Then their grandmother said: "Surely, I know, it is Skunk. I will make something so you can kill him." Then she made a long digging stick. Then she said: "Here, if ever he dances downslope again, ye must stick him with this."

Then when morning came, they all went again, they went again to dig roots. They went early in the morning. They dug lots again. Then again they set in a row their loads of cacomites. Then all at once from upslope he danced down again. Then he came closer. He was singing.

Song by the Skunk

Kú'fan ʔan ʔán ʔán ⁸

Tobacco sack, tobacco sack.

Then he again poisoned their faces. Then one of them fainted. But one of them jumped up. The one who had jumped up, she had the digging stick in her hand. Then she stuck him through with the long digging-stick. He rolled downslope. Downslope he rolled. Then they put their loads of cacomites back on their backs, they were so glad. Then they got back downslope to their living house. Then they said: "We finished him. He is the one that always did take it away from us."

That is the way he did, Skunk. He went into the brush there.

⁸ This line has no meaning.

⁹ Behind.

'uvó'ntákrahañik. Va: vura ká:n
'upké'vicerihànik.¹⁰ Viri va: 'u:m
vura payé'm kar imxaθakké'e'm,
pamúppiñ. Káru va: kumá'i'i
pakkatca'i'mite 'u'áhō'ti', ku-
níykk'áranik pikváhahirak, vó'h-
mũ'k kunikrúkkùvārànik 'afup-
teúfax. 'Ikxaram xas uvúrā'y-
vùti páyváhe'e'm. 'U'á'púnmuti
vúra pá'u:m teaka'i'm'mite 'u'á-
púnmuti vúra patcé:tc kuní'k-
k'are'e, pa'i'm 'uvúrāyvùti'hà:k
súppā'hàk. Kári vari vúr u'á'θ-
vuti'.

Kupánnakanakana. Kú:f
'ukúphā'n'nik. Viri 'Áxpu:m 'i'n
pa'afupterúax kunikrúkkùvārā-
ñik. 'U:mkun va: paye'ripáx-
vũ'hsahañik, 'Áxpu"m. Viri va:
'u:mkun pakunkúphā'n'nik.
'U:mkun Ka'tim'i'n'ifáppi'tteās-
hàñik.

Tcé'mya:tc 'ík vúr Icyá't 'im-
cí'nná'víc. Nanivási vúrav e'ki-
niyá'atc. Tcé'mya:tc 'ík vúra
'Atáyteukkinatc 'i'ú'nnúprave'e.

He was metamorphosed there.
And it smells yet, his poison does.
That is why he walks slow,
because they fought him in story
times, because they stuck him
through behind with a digging
stick. He travels around nights
now. He knows that he is slow,
he knows that they can easily
kill him if he goes abroad by
day. He is afraid yet.

Kupannakanakana. Skunk did
thus. And Meadow Mice stuck
him through. They were girls,
Meadow Mice. And that is the
way they did. They were Kati-
min girls.

Shine early, Spring Salmon,
hither upriver. My back is
straight. Grow early, Spring
Cacomite.

¹⁰ To become the modern animal.

XVIII. Pahú't kunkupe·hró·hiti pehé·raha pa'írahivha'ak

(HOW THEY USE TOBACCO IN THE NEW YEAR CEREMONY)

To understand the following texts on the use of tobacco in the New Year ceremony, we shall give here the briefest outline of this ceremony, complete texts on which have been obtained and will be presented as a separate publication.

The ceremony was held at only three places: At Innam (at the mouth of Clear Creek), at Katimin, and at Orleans. It consisted everywhere of two sections: the 'icriv, or target shooting, a 10-day fire-kindling and target-shooting ceremony, during which the medicine man goes upslope each day to kindle fire at a different fireplace, followed by a crowd of men and boys who shoot arrows at targets as they go up and who reach the fireplace after he has kindled the fire and has started down the hill; and the 'írahiv, the culmination of the ceremony, which consists of a vigil of the medicine man by a sand pile called yúxpi't during the night of the tenth day and festivities on the eleventh day, ending when they stop dancing the deerskin dance at sundown on the eleventh day. The medicine man remains in the sweathouse for 5 nights after the the night spent at the yúxpi't (for 10 nights if he is officiating for the first time), but these additional days are not included in the period known as 'írahiv, which consists only of one night and the following day.

The ceremony is held at Innam starting 10 days before the disappearance of the August moon, and a month later simultaneously at Katimin and Orleans, starting 10 days before the disappearance of the September moon. The night when the 'írahiv starts is the last night that the moon is visible; the medicine man sees the moon for the last time as he goes back to the sweathouse after his night of vigil at the yúxpi't.

Those officiating in the ceremony are the fatavé·nna'an or "medicine man"; the 'imússa'an, or "helper"; the 'icrivā·nsa', or target shooters; the kixáhā·nsa', or boy singe-ers of brush; the 'ikyávā·nsa', or two maiden assistants of the medicine man; and the ko·pitxa·ríh·vā·nsa', the officers of the preceding year, who have their separate fire near the yúxpi't fire during the night of the 'írahiv.

There are always several men who can function as medicine man and the same man did not usually officiate for any considerable number of years, but there was interchanging.

The purpose of the ceremony is for the refixing of the world for another year, and from the Indian expression for this, 'iðivθā·nnē'n

'upikyá'vic, he [the fatavé'nn'an] is going to refix the world, comes the term pikyavish, the name of the ceremony current locally among the Whites.

1. Pafatavé'nnan pahút 'ukupa- (HOW THE FATAVENNAN ALWAYS
'é'θitihaiti hitíha'n pamu- CARRIES HIS PIPE WITH HIM)
'úhra'am

Vura va' kunxákkānhītī pa-
'uhrām pafatavé'nnan.¹ Pu'é-
tiharā pamuvikk'apuhak pamu-
'úhra'am, tík'an vura po'é'θti
pamu'úhra'am, kó'kaninay vura
pakú'k 'u'ú'mmūtī va' vur tí-
k'an u'é'θti pamu'úhra'am. Hití-
ha'n vura po'é'θti'.

'Í'nnā'k patu'ippavar va' vur
u'é'θti pamu'úhra'am, muppīm
to'θāric patù'āv. Xas 'i'm ta-
kun'ihyiv: "Xay fa't 'úxx'ak,
fatavé'nnan 'a's tu'ic."

'Á'pun to'θāric² patcim upá't-
vé'caha'ak, pamu'úhra'am. Pa-
musittcakvūtvar karu 'á'pun tó'θ-
θī'eri'. Xas pa'a's tuvákku-
ri. Xas patupippá'tvāmar, kúk-
ku'm to'psittcakvūtva', kúkku'm
tó'ppé'tcip pamu'úhra'am

Vura 'u'm kuna vura 'u'm
púva' ká'n 'ihē'ratihara, payux-
pí'ttak tupihyarihieriha'ak.

2. Pahút kunkupe'hé'ra'na'hi (HOW THEY SMOKE AT KATIMIN ON
Ka'tim'í'n pa'áxxak tukun- THE SECOND DAY OF THE TAR-
níha'ak GET-SHOOTING CEREMONY)

Va' kari 'áxxak tukúnni
Ka'tim'í'n Papihné'f 'Uθá'nní'ak
'úsī'mtī', xas va' kari píci:p
pa'í'eri'ra'm takunívyī'hma'ak,
karixás 'a'h takuníkyav. Va' pa-
kunkupafu'icahiti va' 'u'm pú-

The fatavennan just goes with
his pipe. He does not carry his
pipe in his basketry sack, in his
hand he carries it; everywhere he
goes he carries his pipe in his
hand. He never lets go of it.

When he goes over to eat in
the cook house he carries it; he
lays it down by him when he eats.
Then they holler outside: "Let
there be no noise, the fatavennan
is eating."

He sets his pipe on the ground
when he is going to bathe. He
puts his belt on the ground too.
Then he goes into the water.
Then when he comes out, he puts
on his belt again, he picks up his
pipe again.

But he does not smoke when
he stands by the yúxpi't.

On the second day [of the 'icriv
ceremony] at Katimin when they
target shoot at Pihné'f 'Uθá'nní'-
rak, first when they get there,
they make a fire. They believe
there will not be such a big snow

¹ The medicine man in charge of the New Year ceremony.

² He lays it, does not stand it on end.

tahkām'hē'cara 'ícyā'^av. Karixas va: ká:n kó-vúra takunihē'ra^a, há:ri 'itrō'p ík pó-hrá'm, viri va: purá:n kun'íθθí'hvuti po-hrá'm, kuyrákya'^an ík há:ri 'axákya:n takunpíppí'ckí'v. Púyava: kó-vúra takunihē'ra^a. Xas va: kárixas patakunkó'ha pakunihē'ra^ati', takunpíccunva pamukun'úhra:m sítcakvutvassúruk.³ Karixas patakunkuníhra'^an, takuníyvā'ya'^a.⁴

Va: vura kite k'á:n kunívyi'h-muti payé'ripáxvū'hsa', va: vura ká:n kó'mmahite kunikrú'nti', purá:n kun'á'nvaθti'.⁵ Pakunpihē'ramaraha:k pa'ávansaš, kari-xas ík kunpíhmarunnihe:c paye'ripáxvū'hsa'. Karixas pa'ávansas patakunkuníhrā'nnaha'^ak, va: ká:ri va: paye'ripáxvū'hsa takunpí:p: "Mava takuníyvā'ya'^a." Súva takunpí:p: "Híθθuk híθθuk." Takuníyvā'ya'^a. Va: kari paye'ripáxvū'hsa takunpíhmarun'ni.⁶ Va: picc'í'te kunímm'vū'sti patakunkuníhra'^an. Sárúk takunpíhmarun'ni, takunpá'tvan'va. Kárixas íkun'áve'ec. 'Avákka:m takunpíkyav. Va: kari vura takun'áv patakunpíppá'tva^amar. Va: kari pa'ávansas patakunpávyíhukaha'^ak, patakunpícrí'e-riha'^ak,⁷ 'u:mkun karu takunpá'tvana'^a, karixas patáku^an'áv 'u:mkun ka:ru. Páva: ká:riha:k pe'crívahivha'^ak, 'itcá'nite vúra kun'á'mti'.

in the winter time. Then they all take a smoke, sometimes there are five pipes there, they pass them to each other, they take two or three puffs each. Behold, they all smoke. Then when they are through, they put their pipes away under their belts. Then they shoot as they go upslope; they are "spilling in upslope direction."

The girls only go that far, they wait there a little while, they paint each other. When the men get through smoking, then the girls all run back downslope. Then when the men start to go shooting along up, then the girls say: "I see, they are spilling in upslope direction." They hear them say "híθθuk híθθuk." They are spilling in upslope direction. Then the girls all run back downslope. They watch when they [the men] first start in to shoot along up. They all run back downslope, they go and bathe. Then they eat. They fix a big feed. They eat when they finish bathing. Then whenever the men-folks come back, after they come back from the target shooting, they also bathe, and then they eat, too. At that time, the time of the target shooting, they eat only once [a day].

³ Their belts are all that they have on.

⁴ Referring to "spilling up" their arrows, i. e., shooting them.

⁵ The girls of course do not smoke.

⁶ They have eaten no breakfast.

⁷ This is the old term for coming back down from target shooting. This form of the verb is used of this act in the New Year ceremony only.

3. Pahú't mit kunkupíttihat úh-
 řáhakkuv kumasúppa'^a

(HOW THEY USED TO DO ON THE
 DAY [CALLED] "GOING TOWARD
 TOBACCO")

Patcim u'iré'càhà'^ak, patcim
 upíkyā'rē'càhà'k pafatavé'nna'^an,
 ('ítahara súppa ukyā'tti', 'avíp-
 pux po'kyā'tti', 'itcā'nite vúr 'u-
 'ám'ti 'íkxùrà'f), 'áxxak usúppā-
 ha⁸ 'ukó'he'c viri va; kari pe-
 hē'raha 'uvē'nnārati', pá'u'h⁹ 'u-
 'áhākūmti'. Viri va; pó'θvū'yi
 'uhřáhakkuv pasúppa'. 'Ás
 ká:n 'úkri'¹, 'Uhtayvarára'^{am},¹⁰
 viri va; ká:n 'ávahkam takun-
 θi'vtak pa'uh'wíppi', máhřit ta-
 kunθi'vtak kân. Xás va; tu-
 'áhakkuv pafatavé'nna'^an. 'U-
 vē'nnāti vura po-'áhakkumti pe-
 hē'raha' hiti'ha'n vuřa. Va;
 ká:n su' to'θθi'vramni víkk'apu-
 hak patu'ú'ssiř. Karixas tu-
 'áhu'^u. Máruk 'a'h tó'kyā'r
 pa'ahíram'mak. Máruk to'nnā.
 Wíkk'ap uskúruhti'. Xas pam-
 máruk 'a'h tó'kyā'r.

When the New Year ceremony
 is about to take place, when the
 fatavennan is about to finish
 his work (he works 10 days,
 working without eating, he eats
 just one meal evenings), two
 days before he gets through, he
 prays over tobacco, he goes to-
 ward tobacco. They call that
 day "the going toward tobacco."
 There is a rock there, and they
 put on top of it there the tobacco
 stems, in the early morning they
 put them on there. Then the
 fatavennan goes toward it. He
 keeps praying all the time that
 he is walking toward the tobacco.
 He puts it in his wíkk'apu when
 he picks it up. Then he goes on.
 He makes a fire upslope at the
 fireplace [of that day]. He goes
 upslope. He is packing his
 wíkk'apu. Then he makes a fire
 upslope.

Kařtimřin karu vúra va; kun-
 kupítti' pámitva kunkupíttihat
 Panámni'^k, va; karu vúra va;
 ká:n kunkupitti kahřinna'^{am}, va;
 karu vura ká:n va; yíθθa súppa;
 'úθvū'yi 'uhřáhakkuv. Pa'as
 Kařtimřin va; ká:n pó'kri; Ka-
 rukřá'ssak¹¹ mukká'm.

At Katimin they do the same
 as they did at Orleans, and they
 do the same upriver at Clear
 Creek, one day there, too, is
 called "going toward tobacco."
 The rock at Katimin is just
 upslope of Karukassak.

⁸ On the eighth day.

⁹ Old ceremonial name of tobacco, here *volunteered*. The word is
 scarcely ever used nowadays.

¹⁰ Mg. where they spoil (i. e. pray and throw) tobacco. The rock
 and place are a little toward Georgie Orcutt's house from the Orleans
 schoolhouse.

¹¹ The rock at Katimin spring. The rock at Katimin is called
 'Uhθi'crihřa'^{am}, mg. where they put tobacco on.

4. Pahú't kunkupitti pata'ifuteti-
mitesúppa pe'eriv Ka'timí'n

(HOW THEY DO ON THE LAST DAY
OF THE 'ICRIV AT KATIMIN)

Pa'ifutetimitesúppa' pa'a'h
upikyá'tti pafatavé'na'an, 'itaha-
rappú'vic tu'á'pha', teirixxu'^{us}.
Pamuvíkk^yápūhàk sù? tumá-
ya'an. Va? picci'te 'ukupitti 'ik-
mahátera:m tuvó'nnupuk. Ká-
ruk'á'ssak tó'ppá'tvār. 'Uhrá:m
'u'é-θi tí'kk^yañ. 'Ás tī:mīte
tó'θáricri pató'pá'tvāhā'^{ak}. Xas
va? patu'íppak 'ínná'k vura
tó'pvó'nfūrūk vé'nnáram. Ku-
nikrú'nti vura 'ínná'k. Xas
takunkífa'.¹² Kárixas takun'á'n-
'vaθ,¹³ 'íxxáramkunic takun'á'n-
vaθ 'a'xkúnic káru. Pícci'p 'iθá'í:c
vura 'a'xkúnic takuní'vúruk. Ka-
rixas 'íxxárammū'k takuntapúk-
puk¹⁴ pamúpsi; k'yáru pamútra'^{ax},
'íxxáramkunic'ā'nva hamū'k.
Káru 'á'y takunipté'ttív'raθ. Vic-
vá:n 'aváhkān karu yíθa takun-
táppukra'. Xas pamupipθáric
k'áru sákriv takuníkyav'.¹⁵ Xas
pamupíkvas karu takunihyák-
kuri, sákriv vúra takuníkyav'.
Xas va? patcím uvá'rame'^{ec}, vík-
k'apuhak takunmáhyān patcirix-
xu'^{us}, 'itaharatcirixxu'^{us}.

The last day, when the medi-
cine man makes the fire, he takes
along 10 sacks, teirixxu. He
puts it in his basketry sack. The
first thing he does is to come out
of the sweathouse. He goes to
bathe at Karukassak. He is
packing his pipe in his hand. He
puts it [the pipe] by the water
when he bathes. Then when he
comes back he goes into the prayer
house. They [two or three men]
are waiting for him inside. Then
they are prompting him. Then
they paint him. They paint him
black and red. They first paint
him all over with red. Then
they transversely stripe his legs
and arms with black paint. And
they paint a [black] bar across his
face. And they paint a [black]
bar across on his belly. Then
they make tight his back pug.
Then they stick in his plume;
they make it tight. Then when
he is ready to go, they put the
teirixxu into the wikk'yapu^{15a}
10 teirixxu.

¹² This verb is used of this prompting only. Two or three men are
always waiting there and after the medicine man enters instruct him
what to do for that day, no matter who he is or how many times he
has been fatavé'na'an. Tinti'n always answers them impatiently:
Na? vúra nik ní'á'púnmuti pánik'yuphé'^{ec}, I know what to do.

¹³ They paint him good this noon for the paint will still be on him
when he goes to the yúxpi'^t that evening, and he wears this paint
all night, during the height of the ceremony.

¹⁴ Ct. takunxúripha', they stripe him lengthwise.

¹⁵ I. e., they tie his hair tightly into a pug at the back of his head.
His hair is gathered into a pug, into which the plume is stuck, and
there is a mink skin on top of his head, the whole being fastened with
iris string.

^{15a} The ceremonial quiver.

Xas kó-vúra takun'ittcunvana: pa'ára'r. Yíθθa 'ávansa 'ím-tuvó-nnūpuk, tó-hyiv: "Kik'ittcunvana'^a. Fatavénna:n tuvá'ram. Kik'ittcunvana'^a. 'Iθ-yáru kárù vùrà. Fatavénna:n tuvá'ram." 'Iθyáruk 'uhyivk'á'n-vuti pó-hyiv'ti'.¹⁶ Kó-vúra takun'ittcunvana: pa'ára'r. Pamukúnti:v káru vura takunipéivcaþ. Tákunxus xay nuθittiv porikkik'hiti'. Va: puθittimtihap porikkikhe'^c. Pa'ára tuθittivaha'^{ak} porikkikho:ti, to'ppip: "Táni-á'ksán'vā, tcími 'ā'vnēmtcākkè'^c." Xás va: kunipitti patuvó-nnūpuk, xánnahite vura tuta-xaráppaθθūnāti', vénnáram 'é-nicrupāti'm. Kárixas 'ick'vi vura tu'áhu'u patuvá'ram. Ma' tuvá'ram 'ahíram, 'Inkira'ahíram Mā'. 'U:m vura páttce:tc tuvá'ram, pemússa:n 'u:m xara xas 'uvá'ramuti'.

Then all the people hide. One man [of the prompters] goes outside [the cookhouse] and hollers: "Ye hide. The fatavennan is going. Ye hide. On the other side of the river, too. The fatavennan is going." He is hollering across river when he hollers. All the people hide. They stop their ears.^{16a} They think they might hear the sound of stepping. They must not hear the sound of stepping. If one would hear the sound of his slow striding, he says: "I am going to have an accident, my face will be burned." They say that when he comes out he strides around for a while outside of the door of the cookhouse. Then swiftly he walks when he leaves. He goes to the Ma fireplace, to the fireplace at Inkir [called] Ma. He sets out alone, the helper sets out later.

¹⁶ The people of Katimin used all to leave their houses at the beginning of the New Year ceremony and camp under the bank at the edge of the river during the 10 days. They claimed that anyone who would stay in the houses at that time would not live long. The result was that much drying salmon used to rot in the houses during these 10 days and be lost. They are permitted to enter the houses for the purpose of making a fire for drying the fish, but are careless about attending to this and much of it spoils. Only those men in the sweathouse with the fatavennan are permitted to remain in the rancheria. That is why the crier faces across river direction, toward the people encamped on the hither bank and those on the Ishipishrihak side.

^{16a} The ears are stopped by inserting forefingers in ear holes tightly, pinching with the thumb the lower part of the external ear against the forefinger, and often in addition pressing the whole fist against the ear. This effectually closes the ears to the sound of the fatavennan striding and stamping. 'Utaxaráppaθunati', he strides. 'Uxaprikierihvuti', he stamps. 'Urikkikho:ti', there is a sound of slow striding or stamping. 'Urikri'khiti', there is a sound of stepping or walking.

Xas patu'ûm, va: vûra kari
tuvé'en, papicci'te 'ahíram tuvá-
ram'ni. Xas pa'ahirámti'm vura
yáv tó'kyàv. Tutatuycunáyā'te-
hà'.¹⁷ Ké'terik tiríhrik vura
patutáttuycu'. Pakúha yí'v
'uptátuyúti'. Va: mká:n
pó'vé'nnāti po'táttuycūrūti', su'
po'xxūti'.

Víri va: ká:n káru pe'hé'raha
pó'táyváratí 'ahirámti'm, pe'hé-
rahaciríxxu'us. pe'hé'raha po-
mútpí'θvūti'. Tcimítemahite vura
po'mutpí'θvuti'. Pattuycip va:
'u:m té'cite 'ákkihti pe'hé'raha',
satim'u'y karu vur u'ákkihti'.
Va: vûra tó'ffí'pha petaharatei-
ríxxu'us, po'vé'nnāti'. Kárixás
va: pavastaranpu'vic'árunsa to'p-
máhyān víkk'apuhāk, pateirix-
uspū'vic ta'árunsa'.

Kari picci'te pe'krívkir kuna
to'ptá'trūprá'v, va: ká:n 'upit.cip-
ninankō'ttihe:c passúrúkkūrihāk
pa'áhup'íkríttu', po'krítumsipriv-
ti pa'áhup. Tce'myáteva vo'pím-
m'yūstihē:c pattuycip. Súva
tapu'ímtaranā'mhiti'hara pattuy-
cip, suva tapumá'hti'hara, kári
xas ik 'ukō'he:c pa'áhup 'ukyā't-
ti'. Vur 'u'á'púnmuti paká:n
'uptá'trūprave'e, píci:p takun-
íkecuppi'. Va: vura kite k'yá:n
pasúrúkkūri kunikyā'tti yíttea-
kanite kō'vûra kumahárināy.

Xas 'u:m vura tu'írip pafa-
tavē'nna'an, vuru 'umá'hití', 'u-
'á'púnmuti paká'n takuníkecuppi
píci'p. 'Áhupmū'k vura tu'írip.
'Á'pun tu'íripk'yūri. Va: ká:n
su' tó'pmah pe'krívkir. Va:
vura ká:n tó'psā'mkír pasúrúkk-

Then when he gets there, he
prays, when he first enters the
fireplace ground. Then he makes
the place about the fire clean.
He sweeps it up good. He sweeps
a big wide place. He is sweeping
disease afar. That is the place
where he prays, when he sweeps,
thinking it inside [not speaking it
with his mouth].

He also throws around tobacco
there by the fireplace, the
teirixxus sacks of tobacco; he
throws the tobacco around. He
throws it around a little at a time.
He feeds the tobacco mostly to
Medicine Mountain; he also feeds
to Lower Mountain. He uses up
10 teirixxus sacks of tobacco as
he prays. Then he puts the
empty buckskin sacks back into
the wikk'apu, the teirixxus sacks
already empty.

Then he digs up the disk seat;
he will need to be looking from
that hole at the woodpile as he is
piling up the wood. He will be
looking every little while toward
the mountain. When the moun-
tain is no longer visible, when he
can not see it any more, then he
will stop fixing the wood. He
knows where to dig; they show
him first. They make the pit
just there at that one place every
year.

Then the fatavennan digs; he
has seen it; he knows the place;
they have shown him before. He
digs it with a stick. He digs
down in the ground. He finds
that disk seat there. He leaves
it in the hole. He is going to sit

¹⁷ Or Tutaxyasunáyā'tcha'.

ūrihāk. Vaḡ káḡn po-kú'ntáki-criheḡc pasúrùkūrihak. Karixas pa'áhup tó'kyav, to'kríttuvic pa'áhuḡ. 'Uḡm vura vaḡ káḡn píciḡp tupíkyā-rànik ká'kkum pa'áhuḡ, 'axákyāḡn káḡn u'íp-pāhō'sāvānik, pa'áhup káḡn 'úp-sāmkirānik, pá vaḡ kári 'úyū'n-kirihe'ec. Taḡy tó'kyav pa'áhuḡ. 'Akó'ripux karu vura pa'áhup 'ukyā'tti'. Vura purafāt 'ík-yā-rātihaḡa, vura tí'kmū. kite pukyā'tti'. Súrukam tó'kríttuvic pa'áhupkā'msà', 'ávahkam patú'ppiteas. Tcé'myátev upím-m'ū'stì pattu'ycip, suḡ vaḡ káḡn tupikrí'c pe'krivkí'ak, maruk tupitrā'tti', pattu'ycip tupím-m'ū'stì'. Po'kríttūnsiprivti pa'áhuḡ, súva patu'ycip tapumā-htihāḡa, karixas to'xxus takō'h súva patu'ycip tapumā-htihāḡa.

Pānpay íkva xas tu'úḡm pe-mússa'an. Karixas tucicaráv'rik. Pafatavénnaḡn 'uḡm vúra putéú'phítihāḡa, tí'kmū'k 'utaxyáθ-θūnnāti po'xxutihaḡk kiri fá't 'uyā'ha'. 'U'ú'hkírìti 'iknínni-hatc¹⁸ pe'mússa'an, pikvas u'í'hyatc.

Pato'ptá'trúravahaḡk pe'krív-kií, vaḡ kári tuyā'vha to'xxus kiri té'cmyā'tc pa'aḡh níkyav, puxxútihaḡa kiri xár utaxrártti pasúrùkūri. 'Ikyā'kkaḡm vura po'kyā'tti', 'ayu'ā'tc 'uyā'vhítì'. Pavúra tó'mkí'nvārāyvá vā'hmú-rax vura kite 'uxxúti': "Maté'h-xāra nímyā'htihè'ec." 'Ukyā'tti karu vura po'htatvára'r. Vaḡ

on it down in the hole. Then he fixes the wood, he piles up the wood. He had already gathered some wood there previously. He had been by there twice. He had left some wood there, which he is going to burn at this time. He fixes lots of wood. He makes that wood without any ax. He has no tool, he makes it with his hands alone. He piles big sticks at the bottom, small ones on top. Every once in a while he looks at the mountain. He sits down in that hole on the seat, he looks up, he looks at the mountain. When he is piling up the wood, when he can no longer see the mountain [Medicine Mountain], then he thinks that is enough, when he can no longer see the mountain.

Then after a while the helper arrives. Then he helps him. The fatavennan never speaks, with his hands he motions whenever he wants anything done. The helper wears a mink-skin headband tied around his head, a plume is sticking up.

When he digs up the disk seat, then he is in a hurry to make a fire soon; he does not want the hole to be open a long time. He works hard, because he is in a hurry. When he feels famished he just thinks all the time: "I must live long." He makes the fire poker, too. He makes the poker at the same time when he

¹⁸ He has a 1½-inch wide band of mink skin around his head. It has kúrat or small 'iktakatákkahe'ēn scalps sewed on its fur side as decoration.

vura kari pa'ahup ukyá'tti, va; karu kar ukyá'tti po'htatvára'^{ar}. 'Áxxak 'u'íppatsurutí kusripa-
 'áhup pu'íkrú'htíha'a. 'Áxxak
 'ukyá'tti pa'áhup. Xas va; tu-
 pimθáttun'va, va; kári vāram
 tu'árihič. Va; 'úhrū'vti pa-
 'a;h 'uturuyá'nnāti'.¹⁹

Xas tuθimyúrici', pattuycip
 'uθxúppihti hitíha; n vura. Kari-
 xas va; tu'á'hka pa'áhup, pa'ip
 ukrítuvicriha'. Karixas su?
 tuvákkuri. Piric 'áxxak 'u'á'p-
 húti va; mū'k 'uθé'myā'htí pa'a'h,
 va; 'u; m teé'myā'te 'u'í'nk'yúti'.
 Passu? tuvákkuriha'^{ak}, putcé'te
 'ipvárurāmtiha'a. Pató'mfitek'y; u;
 pa'áhup kárixas vur upváruprā-
 mti'. Pemússa; n 'u; m vura va;
 ká; n 'uvúrayvuti', pa'a; h po-
 'í'nk'yúti k'yari. Su? ukú'nkúrih-
 va'. Araráva;s 'u'ássati', 'imfi-
 rayá'k su? pó'kri'. 'Ikriwkírak
 'ukú'ntaku; su?. Va;s 'upaθxút-
 tãpārãhiti'²⁰ hã'r upaθxúttapa-
 hiti vā'smū'k pamuxvá'^a. Pa-
 te'mfirári; kha; k su?, pemússa; n
 kari ká; n mú'ū'θkām píric tu-
 'aké'cri'hva', va; 'u; m pupuxwíte
 'imfí'nk'yútiha'a.

Pakúnic teím umcicipre'he;c
 pa'a'h, púya va; kari pemússa; n
 'í'n takunpieri'nnūprāv. Vura
 'u; m kunic tupúffā'thā' pafata-
 vé'nnā'^an. Tó'mkí'nvāray'va'²¹
 karu vura, karu vura tó'mteax.

makes the wood. He breaks off
 a couple of madrone sticks; he
 does not peel them. He makes
 the two sticks. Then he ties
 them together so it will be long.
 He uses it to hook the fire around
 with.

Then he makes fire with Indian
 matches, facing the mountain all
 the time. Then he sets fire to
 the wood, that which he has piled.
 Then he gets in the hole. He is
 holding two pieces of plant in his
 hands, with which he is fanning
 the fire, so it will burn fast. After
 he has got down inside, he does
 not come out; when the wood is
 all burned up, that is the time he
 comes out. The helper is walk-
 ing around there, while the fire is
 burning. He sits in the hole. He
 has on an Indian blanket, it is so
 hot in there. He is sitting in
 there on the disk seat. He has an
 Indian blanket over him. At
 times he covers up his head with
 the blanket. When it gets too
 hot in the pit, the helper then
 piles some brush there in front,
 so that heat does not go on there
 so strong.

When the fire is about burned
 out, then they help him [the fa-
 tavennan] out. He is about all
 in, the fatavennan. He is fam-
 ished, and he is hot, too. Then
 the helper helps him up out, he

¹⁹ For leaving the poker stick lying by the fire when he leaves the fireplace, see p. 250.

²⁰ But va;s 'u'ássati', he is wearing a blanket.

²¹ Ceremonial word equivalent to to'xxúri.

Va_λ karixas tupicrú'nsip pe'mús-sa'an, pafatavé'nnan_λn tupicrú'nsip, pa'ámta_λp va_λ vura kite to'vó'nti pamú'i'^{1c}, pa'avaxfurax'ámta'^{ap}. Xas pasúrúkkūri takunpíθxūp. Pakú'sr ó'mm'ū'stì', pakar up-várippè_λc pa'ahíram.

Xas pe'mússa_λn to'pvá'ram, va_λ vura ká_λn tó'psá'mkir pafatavé'nnan'. Po'pikyá'raha'^{ak} xasik upvá'rame_λc pafatavé'nnan'. Tupihyú'nnic pafatavé'nnan': "Tcaka'í'mite 'ík vúra 'i'ipahó'vic.²⁴ Miník nupikrú'nti-haruke'^c patakáriha'^{ak}. 'Uxxuti': "Xá'tik 'u_λm vura tcaka'í'mite 'u'ippahu'^u, na_λ ta_λy naníkyav sáruk." Patc upvá'rame'caha'^{ak},²⁵ va_λ kari to'ptáttuykiri pa'ahuptunvé'tcaś, pa'ahup'ím-pákpá'kkàtē, 'a'k to'ptatuykini-háyā'tchā' pa'ahuptunvé'tcaś, papirictunvé'tcaś, pó'umpakríppa-natì'. Xas va_λ 'ahiramyó'ram²⁶ tupíkk'ū'kkīri pa'uhtatvára'^{ar}. Va_λ vura ká'_λn 'iθé'cyā_λv 'úkū'k-kīrihvā', 'ahinám'ti'm'mite. Xas kó'vúra táyav pa'ahirámti'^{im}. Karixas pató'pvárip, pa'ahíram-mak. Kárixas pató'pvá'ram.

helps the fatavennan up out.²² There is dust all over his [the fatavennan's] meat, woodpecker-scarlet red-clay dust.²³ Then they fill up the hole. He is watching the sun to see when he is going to leave that fireplace.

Then the helper starts off; he leaves the fatavennan there. When he finishes up, then the fatavennan will go. He hollers to the fatavennan: "Travel back slow! I'll meet you when the time comes." He thinks: "Let him travel back slow, I have much to tend to downslope." When he is going to go back, he sweeps back in the little pieces of wood, the burned pieces of wood, he sweeps back good into the fire the little pieces of wood, the little pieces of brush, which did not burn. Then he lays the poker stick with its tip to the fire at the yoram of the fire ground. It lies tip to [the fire] all winter there at the fireplace. Then everything is fixed up good at the fireplace ground. Then he gets out from there, from that fire-

²² He helps the fatavennan up out of the pit by putting his hands under his armpits and pulling him out.

²³ From the fire.

²⁴ He tells the fatavennan to go slow so he will not get down to the yúxpi't too early, before the helper has finished with his duties there, and also because the fatavennan is weak. The fatavennan just stays at the fireplace a short time after the helper leaves, but spends some time where he stops to watch the shadow on the way down.

²⁵ Or: Patcim upvá'rame'caha'^{ak}.

²⁶ 'Ahiramyó'ram, the side of the fireplace ground toward Medicine Mountain. But the other terms designating the sections of the floors of living houses and sweathouses are not used of fireplace grounds.

Xas yí:v sárúk tu'íppahu^u. Xás va: ká:n 'upú'nváramhiti', 'amtupiteci-vre-rípu'nváram.²⁷ Xás va: ká:n tó'ppū'n'va. Xás va: 'úmmūsti Pa'á'ūyite, 'úθvūyti va: ká:n 'A'ūyítak, 'Aktēi-phítihatchañ. Xas va: ká:n patupikēi-prāha'^{ak}, 'Aktēi-phítihatchañ, kárixas pasárúk tó'p-vū'n'ni.²⁸ Yakúnva: kári takári, sárúk payuxpítak 'upvāramnihe'^c.

Píci:p to'pvāram pe'mússa:n, yuxpítak to'pvāram píci'p, kó'vúra tupikya-rusí'p pa'ahírammak, 'a:h tó'kyav, káru va: kumá'i'i uyá'vhití pe'mússa:n xay pe'kyávansa 'áθθi kuniv. Xas pe'krivkir ká:n to'θθáric pafatavē'na:n va: ká:n 'upikrí'c-ríhe'^c. Maruk vē'nnāram 'upe-θankō'ti pe'krivkir. Vo'krivkiritti patu'ávaha:k pafatavē'na:n ve'nnāram 'í'nnā'^{ak}. Paké'v-ní'kkítçàs kunivci-phíti teaká-'í'mmitchiti pe'mússa'ⁿ, putçé'tc pikrú'ntihantihara. Hári mukun'ára:r pafatavē'na'ⁿ. Takun'ixvī'pha'. "Hí' putçé'tc pikrú'ntihantihara, hí 'utçaká-'í'tchiti pemússa'ⁿ." Xáy 'ukyí-vun'ni, tó'mkī'nvaray'va," va: kunippē'nti'.

Karixas tupíkfü'kra'^a, máruk tupikrú'ntihar pafatavē'na'ⁿ. Xas ká:n xas to'kmárihivrik 'ara-

place. Then he goes back. Then he travels a long way downslope. Then there is a resting place there, Amtupitcivreripunvaram. Then he rests there. Then he looks at Sugar Loaf; it [the place] on Sugar Loaf is called Aktēiphitihatchan. When the shadow comes up to reach Aktēiphitihatchan, then he goes back downslope. Then it is time for him to go back downslope to the yúxpí't. The helper leaves first for the yúxpí't, he goes back first, he fixes everything up at the fireplace, he makes the fire. He is in a hurry lest the two girls feel cold. And he puts the disk seat there where the fatavennan is going to sit down. He brings it over from up at the cookhouse. The fatavennan sits on it when he eats in the cookhouse. The old women used to be grumbling because the helper was slow, because he does not hurry to go to meet him. Maybe they are his relatives. They are getting mad. "How slow he is in going to meet the fatavennan, the helper is so slow. He might fall, he is famished," that's what they are saying.

Then he starts back upslope, he goes to meet the fatavennan. Then he meets him there up above

²⁷ Upslope of Ernest Conrad's house. The fatavennan always sits down under the white oak tree there and leans against its trunk, with eyes fixed on Sugar Loaf.

²⁸ This brings it about that the fatavennan reaches the yúxpí't with the sun just up, and always at the same time of day.

ramá'm. Xas xákka:n xas
takunpirúvã:kìrì 'ahíram. 'Iffuθ
'u'áhō'ti pe'mússa'an.

Xas takun'í'pma', yuxpit'ahí-
ram. Yané'kva tátta:y pa'ára'r,
pa'irá'nsa'.

the rancheria. Then both of them
come back to the fireplace. The
helper walks behind.

Then they get back there, to
yúxpi't fireplace. Behold there
are many people there, Irahiv at-
tenders.

XIX. Pahút mit kunkupe'hératihāt pe'hé'raha po'kuphákkam-ha'^{ak}¹

(HOW THEY SMOKED TOBACCO AT THE GHOST DANCE¹)

A full account in text has been obtained of the coming of the ghost dance to the Karuk in 1870, but will be published elsewhere. Both Karuk and White man tobacco and styles of smoking were constantly indulged in. The forcing of young children in attendance at the dances to smoke was a feature entirely novel to the Karuk; see the text below; also page 215.

The following text describes smoking at the ghost "sings" in general:

Há'ri vura mit súppā'ha ka'íru pakunparú'ri-vana'tihat',^{1a} 'ikxaram 'u'm vura hitiha'x mit.

They used sometimes to dance in the daytime [at the Ghost dance], but it was nights that they danced all the time.

'Ikxurar, papúva xay 'í'hvāna'ap, piccī'te xānahite vura kunnippū'nvutí', karixas píccī'p takun'ihérana'^a, kó'vúra patakun'ihérana'^a, pa'asiktávā'nsa káru vúra. Kó'vúra pa'axí'te káru vura takin'ihéravaθ, takinippé'ri ki'héri. Karixas patakunpakú'ri'hvana'^a, yíθθa piccī'te tu'ári híeri papákkuri, kúkkuxm takunpíppū'n'va, pataxxárahak pe'kxaram kúkkuxm kari takunpíppū'n'va. Kari k'úkkuxm kó'vúra takunpihérana'^a. Kari k'úkkuxm takunpí'hvana'^a, takunpipakú'ri'hvana'^a. Te'kxaram'áppapvari kari takunkó'ha', pate'kxaram'áppapvāriha'^{ak}.

In the evening before they dance, first they rest for a while. At that time the first thing they do is to smoke; all of them smoke, the women folks also. All the children, also, they force to smoke; they tell them, "You fellows smoke." Then when they sing, one of them first starts the song. Then again they rest, when it is well along in the evening. Then all of them smoke again. Then again they dance, again they sing. At the middle of the night is the time they quit, when the night is already at its half.

¹ Also translated "round dance."

^{1a} The Indians called it "sing," not "dance."

XX. Pahú't mit kunkupe'hé'rahitihat pa'arare'θittahi'v

(HOW THEY SMOKED AT INDIAN CARD GAMES)

The principal gambling game of the Karuk is "Indian cards," a form of the hand game, which is accompanied by singing and drumming. The game was intense, luck medicine opposing luck medicine, and considerable property being constantly involved. There used to be much passing around of the pipe at these gambling assemblages, but it was considered unbusinesslike for one to smoke while in the act of gambling.

Pámitva taxxaravé'ttak ve-θ-
títtā'nsa púmit 'ihé'ratihaphat
pakuníθtí'tvana'tiha'^{ak}, pata-
kun'é'ric xas mit vúra takuni-
hé'r.¹ Pe'muskínvā'nsa va' 'u'm-
kun 'ík² kunihé'ratihat. Payé'm
vura kó'vúra takunihé'rana'ti',
'apxantí'te'ihé'raha'.

In the old times the Indian
card players did not smoke while
they were playing. When they
got through, then they smoked.
The onlookers smoked now and
then. Now all smoke—White
man tobacco.

¹ Or va' mit vúra karixas kunihé'ratihat patakun'é'ricriha'^{ak}
instead of these five words.

² Or va' ník mit 'u'mkun instead of these three words.

XXI. Payiθúva kóꞤ kuma'án'nav, pakúꞤk teú'ph u'úmmahiti
pehé'rahak

(VARIOUS FORMULÆ WHICH MENTION TOBACCO)

1. Kitaxrihara'araraxusipmúrukkarihé'rar¹

(PROTECTIVE SMOKING MEDICINE OF THE [KATIMIN] WINGED IKXARE-YAV)

The following formula is Kitaxrihar medicine used for protecting one against his enemies. It relates how one of the class of savage Ixhareyavs, called Kitaxrihars, lit. Winged Ones, dwelling at Katimin, with his tobacco smoke overcame "Him Who Travels Above Us," the Sun. No greater power is attributed in Karuk mythology to any person or substance than that here related of tobacco.

Hú'ka hinupa 'i'm, 'iꞤm' 'Ó'k
'Iθivθanē'n'à'teip Vakē'm'mic.
Pakó'kkānināy vúra Vakē'mīcas
'ín kun'íppā'n'nik: "NaꞤ ník
ní'kk'áre'e." Tcávúra puffá't
'ín pí'k'ávaraphanik. VaꞤ mú-
ràx kite 'ixxútihañik: "NaꞤ kárù
Kè'm'mic." Viri k'ó'vúra 'ín
'ixússē'rāphāñik: "NaꞤ ník ní'k-
k'áre'e," pavúra kó'kkānināy
Vakē'm'mic. Káruma 'iꞤm k'ar
ixússā'n'nik: "NaꞤ kárù Kè'mic.
NaꞤ puraffá't 'ín vúra né'kkyárē-
chārà. NaꞤ kárù Kè'mic."

Xás ta'ifútetím'mite. Kó-
vúra 'ín takunikyá'varihva', pa-
kunxúti': "Kirinúyk'ar." Vúra
takun'ípee'ok. Púffá't 'ín vura
té'kkyárap. Xas ta'ifútetím'-
mite, Páynanu'ávahkam'áhō'tih-
āñ, 'uppī'p: "NaꞤ xāsikní'kk'áre'e.
yakún naꞤ píric tápaꞤn vura ní'k-

Where art thou, thou Savage
One of the Middle of the World
Here? The Savage Ones of every
place said: "I will kill him."
They never killed thee. All that
thou didst was to think: "I too
am a Savage One." They all
thought: "I will kill thee," the
Savage Ones of every place.
Thou thoughtst: "I too am a
Savage One. Nothing can kill
me. I too am a Savage One."

Then the last one [the last
Savage One] came. All had tried
to kill him, thinking: "Would
that we could kill him." They
could not kill him. Nothing
could kill him. Then the last
one, He Who Travels Above Us,
said: "I will kill him. Even

¹ Or kitaxrihare'hé'rar, what the Winged One smoked with.
'Araraxusipmúrukkar, protective medicine, which keeps the user from
being killed by medicine pronounced against him.

kʷaratti'. NaꞤ kómahite vúra tanímmʷústi', yati kunʷéyic, panímmʷústihàʷk. Yánik pananiyupate uvéhrūpramtihaʷk, kari takunʷáθvanaʷa. Vírí naꞤ nixxúti: NaꞤ xásik nipíkkʷáràvārèʷe.

Karixas 'uxxus, 'Ōk 'Iθivθanēn-àt'teip Vakém'mic, xas 'uxxus: "Hú't 'àtā pánikʷùphèʷe?" 'Ōk 'Iθivθanēn-àt'teip Vakém'mic tu-á-púnma: "Káruma tanavé't-cip Paynanu'avahkamʷáhō'tihàn 'í'n."

Xas 'u'éθricùk pamu'úhraʷam, 'uxxus: "NaꞤ kárù Kè'mic." 'Uxxus: "NaꞤ káru tày nanihē-ràhà, naꞤ kàr ikpíhan nanihē-raha'." Teavura tapánpay tómkūhrūprá. Xás 'uxxus: "Sá'm 'ickyé'ctim vúra kú'k ní'ūm-mēʷe." Ta'ittam vaꞤ kú'k 'u-ūmmāhèʷen. Xánnahicite vúr'u-túrāy'va. Yánava ká'n 'uyá-hiti', 'asivcúruk, 'ick'ē'ctimʷasivcúruk. Tómkūhrūprá.

'Áya ta'ittam 'uhérāhèʷen. Xás 'uxxus: "NaꞤ kárù Kè'mic. NaꞤ nixxúti': "NaꞤ pùva 'ín napíkkʷáràvārè'càrà, pómsákka-rahaꞤk pananihērahá'mkuʷf." Vúrav uhérāti'. Tcávúra tapánpay túváruprá Pakú'sra'. Xánnahicite póptúrāy'vā, 'Ōk 'Iθivθanēn-àt'teip Vakém'mic. Vúrav uhérāti'. Pikeíp k'ýnic tuvakúrí'hva paxumpíθvan pe-θivθānnēʷen. Ta'á'vānnihite 'úkri'. "Púya 'íp níppaʷat, hōy 'if 'i'm 'ín napíkkʷáravareʷe." Hínupa tómyú'mni pe'hērahám-

bushes I kill. I look at the bushes a little while, and behold they fall over, as I look at them. I think: I can kill him."

Then he thought, he the Savage One of the Middle of the World Here, then he thought: "What shall I do?" The Savage One of the Middle of the World Here knew: "He Who Travels Above Us is already starting to attack me this [day]."

Then he took out his tobacco pipe, he thought: "I too am a Savage One." He thought: "I have much smoking tobacco, and my tobacco is strong." Then presently there was heat coming up [from the east]. Then he thought: "I will go downslope to the edge of the river." Then he went thither. He looked around for a while. Behold there was a good place there, under an overhanging rock, by the edge of the river under an overhanging rock. There was heat coming up.

Behold then he started to smoke. And he thought: "I too am a Savage One. I think: He will not kill me, when he smelleth my tobacco smoke." He kept smoking. Then presently the Sun came up. For a little while he looked around, the Savage One of the Middle of the World Here. He kept smoking. Dimness was entering the deep places [the gulches and canyons] of the earth. He [the Sun] was already high. "Indeed, I said it, in no wise canst thou kill me." Behold

ku^uf, Pakú'sra'. "Viri táva 'ín ná'āpūnmāhā^ak, púrafāt vúra 'ín 'i-kk^yārē'cāp." Púya 'i^m véppā'n'nik, 'i^m 'Ōk 'Iθivθanē'n-ṭā'tcēp Vakē'm'mic.

Káru 'u^m vóppā'n'nik, Paynanu'āvahkam'áhō'tihān: "Púhinupa fāt 'ín pī'k^yāravārē'cāp."

2. Pahút mit kunkupe'hē'rahitihat pamukúnvā'ssan takunmāha^ak

Píci:p tuhyanákkū: pe'hē'raha'. Xas va^z vur 'usā'nvūti'. Xas pato'mmāha^ak pa'ín kunvī'hiti', 'āppun tò'krī'e. Xas tuhē'r. "Kiri va^z 'u^m sákka', pa'í navī'hiti', kír u^m sákka'. Pu'ipharinaypū'mmāhē'cārā, páva 'u^m sákkaraha^ak pananihē'rahá'mku^uf." Puxútihap vúra va^z fāt patuhē'r, kunxúti vúra 'u^m tuhē'r.

3. Pahút Vítvi^t ukúphā'n'nik['] pamaruk[']arara'ín kinóáffipanik pamutúnvi[']v, pahút 'ukupe'hē'rahanik

'Uknī. 'Ata hāriva kun'ārā'rahitihanik.

'Itrō'p pamutúnvī'vhanik Vítvi^t,² kó'vúra 'aficnihannitecsha^anik. Pamukun'ikmahátera^m kun'ārā'rahitihanik, pamukun'ákka kó'va. Pá'npay tcavúra³ takkē'tcas, takun'ákkúnvā'nhi-nā^a.

Karixas 'iθāⁿ kumamāh^ñit kó'vúra kun'ákkunvan'va. Xas 'ikxurar pakunpavyíhu^k, yánava yíθa purafátta^ak. Hínupa yíθa tapu'íppakara.

the Sun swooned away from the tobacco smoke. "He that knows my way will never be killed." Thou saidst it, Thou Savage One of the Middle of the World Here.

And he too, He Who Travels Above Us, said: "Behold nobody will kill him."

(HOW THEY SMOKED WHEN THEY SAW AN ENEMY)

First he prays over the tobacco. Then he packs it around. Then if he sees somebody that hates him, he sits down on the ground. Then he smokes. "Would that he smell it, he who hates me, would that he smell it. He will not live another year, if he smells it, my tobacco smoke." They do not think that there is anything to his smoking, they think he is just smoking.

(WHAT LONG-BILLED DOWITCHER DID WHEN THE MOUNTAIN GIANT ATE UP HIS CHILDREN, HOW HE SMOKED)

Ukni. They were living there for a long time.

Long-billed Dowitcher had five children, all of them boys. They lived in their sweathouse, together with their father. Then later on they were already big children, old enough to hunt.

Then one morning all of them went out hunting. Then when they came back that evening, behold one of them was missing. Behold one did not come back.

² The Long-billed Dowitcher, *Limnodromus griseus scolopaceus* (Say).

³ Or tcavura pá'npay.

KúkkuꞤm 'imʷáꞤn kunʷákkunvan'va. KúkkuꞤm vura yíθθa puxay 'íppakaꞤa.

Xas kúkkuꞤm vura 'imʷáꞤn kunʷákkunvan'va. KúkkuꞤm vura yíθθa puxay 'íppakaꞤa.

Xas kúkkuꞤm vura 'imʷáꞤn posúppā'ha kunʷákkunvan'va. KúkkuꞤm vura 'íksurar yánava yíθθa purafátta'ak, tapu'íppakaꞤa.

Pukúnie xúti'hara hú't papih-ní'teítē. Yíttē'tē kítē to'sā'm. Xás vaꞤ vur u'ákkun'var káruma tapátte'tē. Karixas kúmate'tē puxay vura 'íppakara 'íksurār.

Ká'rim vura to'xxus Vitvit-pihní'tē, ká'rim vura to'xxus, tapúffa'at pamutúnvi't. Xas 'imʷáꞤn posúppā'hā xas papih-ní'teítē uxxus: "Tésmi k'anpáp-pivān'vi maník naꞤ kar Ikxaré-yav. Fá't 'ata 'ín pa'éruꞤn takinpi'kyav." Karixas pamu-'akavákkir kítē 'u'é'θθūñi,⁴ karu pamu'úhraꞤm vura kítē 'u'é'θ. Karixasmáruk 'úkfü'krā'. Tē'm-yáteva kítē 'upihé'ratí'. YíꞤv máruk tu'áhu'u. Xas káꞤn ukrí'c-ri'. Víri pammáruk páy 'úkū'p-ha'. Tēimaxmāy máruk 'Ikxaré-yav 'ukvírippūñi. Karixás uxxus: "Káruma vaꞤ 'ata páy 'ín⁵ pananitúnviꞤv 'ín ta'éruꞤn kinpi'kyav." Tēavura pānpay ta'ū'mukite 'u'ū'm, pa'ípa máru kúkvíripunihanhat.⁶ Karixas káꞤn 'u'ū'm. Xas upí'p: "PamitúnviꞤv 'at ipáppimvana'ti'."

The next day they went hunting again. Again one did not come back.

Then on the next day they went hunting again. Again one did not come back.

Then the next day they went hunting again. Again in the evening one was missing, did not come back.

It was as if the old man never noticed. There was just one left. Then he went hunting, even alone. Then that night he did not come back in the evening.

Long-billed Dowitcher Old Man felt awfully bad, he felt awfully bad, he did not have any more boys. Then when morning came, then the old man thought: "Let me go to look for them, I, too, am an Ikxareyav. I wonder what it is that cleaned us out." Then he just took down his quiver, and took his pipe. Then he climbed upslope. Every once in a while he smoked. He went a long way. Then he sat down there. Then he looked upslope. Then behold upslope an Ikxareyav came running down. Then he thought: "I guess this is the one who cleaned out my sons." Then he came near, he who had come running down from upslope. Then he came there. Then he said: "I guess you are looking for your children." Then he

⁴ From where it was hanging.

⁵ Or 'ín páy for pay 'í'n.

⁶ From máruk kuh 'ukvíripunihanhat.

Xas upîp: "Káruma na: Maruk-
 řára'r.⁷ Kunipítti 'i:m pammi-
 túnvî:v tapúffa't." Puxay vúra
 'ihîvrk'arà, pakunteuphuníc
 k'ô'tî'.

Xás vúra tuteuphuníc'v'u, xas
 upé'r: "Tcimi pananixúskāmhār
 'āksuā." Xas u'āxxaý. Kōma-
 hitc vur u'āffíc, 'āxxak xas uphíc-
 cip. Xas kúníc tu'āy Pámárukřa-
 ra'r. Pateví:v u:m vura pukú-
 nic fátxútihařa, káruma 'u:m
 ní'namiāciťc. Káruma 'u:m vúra
 ník tu'āpún'ma: "Va: 'ín pana-
 nitúnvî:v pa'éru:n takinpíkyav."
 Sú' vo'xúti'.

Xas Pamarukřára:r 'upîp:
 "Tcimi panani'úhra:m va: kun⁸
 ihé'ri."⁹ Xas 'u'āxxaý. Kúk-
 ku:m vúra vo'kú'pha', 'āxxak xas
 uphícip pa'uhrām.

Xas Pamarukřára:r 'uxxus:
 "Tcimi kaníkfū'kkirā'a, manik-
 ní'namíte." Kā:n 'u:m 'ā'pun
 xas úkfūkkirā'a. Hínupa súrukam
 tu'árihiċ. Puxay vura mahāřa,
 kó'va 'u:m ní'namíte. Karuma
 'u:m mārúk tó'kvírîpūrā'a.

Tcávúra yî:v mārúk to'kvírî-
 pūrā'a. Yánava kā:n parām'var.
 Ta'ittam uphícipre'he:n papa-
 rá'm'var. Tcávúra yî:v mārúk
 tó'kfū'krā'a. Xas sárúk 'upitfák-

said: "I am a Mountain Person.
 They say you have not any
 children any more." He did
 not answer, when he was being
 talked to.

Then he kept on talking to
 him, he told him: "Shoot my
 bow." Then he took it. He
 touched it a little bit; he picked
 it up as two pieces. It looked
 like the Mountain Person was
 afraid of him. It looked like
 that bird never thought anything
 [in the way of fear], and at the
 same time he was small. He
 knew: "That is the one who has
 cleaned out my sons." He
 thought that inside.

Then the Mountain Person
 said: "Now smoke my pipe."
 Then he took it. He did the
 same thing again, picked it up
 as two pieces.

Then the Mountain Person
 thought: "Let me catch hold of
 him, he is small." He just caught
 hold of the ground there. Behold
 he jumped under him [through
 by the Mountain Person's legs].
 He did not even see him, he was
 so small. He [Long-billed Dow-
 itcher] was running upslope.

Then he ran far upslope. Be-
 hold there was a wedge there.
 Then he picked up that wedge.

⁷ Lit. Upslope Person. Persons of this race were hairy, large, strong, stupid, crude, and were sometimes seen by the Indians in the woods. They lived in rocky dells far upslope. Some of the younger Indians call them "gorillas."

⁸ Kuña means now in turn (after breaking my bow), the next thing, and shows that Mountain Person was mad.

⁹ Tamtirāk, Fritz Hansen's mother's brother, used to say: Xuskāmhar 'u:m puné'hró'vicařa, nani'úhra:m 'u:m nihró'vic, I won't use my bow, I'll use my pipe (to kill anybody).

kuti'. Viri kuna sárúk upík-fū'kra; Maruk'ára'r, sárúk. Tá-pas u'áytíhañik. Xas va; ká;n 'ummā 'ásákkā'msa'. Ta'íttam vo'paraksúrō'hēn pa'ás.¹⁰ Xas 'úpēnvānā; pa'ás: "Sárúk kik-širuvó'rúnnī'hvī'." Ta'íttam vo'θántecárassahe;n passárúk pik-fú'krá'tihañ. 'Uθantecarastcáras, passárúk pikfú'krá'tihañ.

Kárixas 'úkfū'krá'a. 'Upáppim-vānā-ti pamutúnvi'v. 'Uxúti': "Maník yaxé:k vúra nipmáhe;c pamukun'íppi'." Teavura yí:v márúk tu'ū'm, vitkiriceúruk. Yánava ká'n. Viri xánnahite vur utúrā'y'va. Yánava kipa tcántea:f unámpī'θvā pamukun'íppi'. Púya vo'xxus: "Va; hínupa 'ók pāy pannanitúnvi;v 'éru;n takinpíkyav'."

Kárixas kó'vúra 'upifikáyā'te-hā, pamukun'íppi'. Yánava ká;n 'úkra;m u'í'θra'. Ta'íttam va; ká;n 'upuθankúrihvahe'en.

Kárixas upvā'ram. Púya va; xas u'í'pma', pamukrívra'am. Viri taxánnahicite yiθumásva kunipvónfurukti. Hínupa va; ká;n su? takunpímtāmvānā; pókrā;m sū?. Hínupáy¹¹ takunpávvi'huk pamukun'íkrívra'am.

Kupánnakanakana. Puya va; Vítvi;t ukúphā'n'nik, upónvū'k-kānik pamutúnvi'v. Tcé'mya;te 'ík vúr Icyāt 'imcī'nnā'vīc. Nanivási vúrav e'kiniyā'a'te. Tcé'mya;te 'ík vúra 'Atáyteuk-kinatē 'í'ú'nnúprave'e.

Then far upslope he went. Then he looked downslope. Downslope Mountain Person was coming back up, downslope. He was not afraid of him. Then he saw some big rocks there. Then he was wedging off rocks. Then he told the rocks: "Ye slide downslope!" Then the rocks mashed the one downslope who was coming back up. They mashed him all up, him downslope who was coming up.

Then he climbed up. He was looking for his children. He thought: "I might find the bones." Then he got a long way up, under the ridge. Behold they were there. He looked around for a while. Behold their bones were scattered so white. Then he thought: "This is where they cleaned out my children."

Then he picked them all up, their bones. He saw a lake was lying there. Then he soaked them in there.

Then he went back. Then he got home, to his living house. Then a little later they were all coming back in [into the living house] one at a time. Behold they got alive in there in the lake. Behold it was that they all came back to their living house.

Kupannakanakana. Long-billed Dowitcher did that, brought back his children. Shine early, Spring Salmon, hither up-river. My back is straight. Grow early, Spring Cacomite.

¹⁰ An Iksareyav could do anything.

¹¹ Or hínupa páy.

4. Kahθuxrivick^yúruhar mutun-
ve rahappíric, pá 'u₂m vúra va₂
muppíric upikyá'nik pamu-
'úhra'^am

(KAHθUXRIVICK^yURUHAR'S CHILD-
BIRTH MEDICINE, HOW HE USED
HIS PIPE AS MEDICINE)

Hú'ka hinupa 'i₂m Karuk
ʔiθivθanē'íppan Vaθuxrivick^yú-
ruhar? Karuk ʔiθivθanē'níppan
'i'aramsí'prē'n'nik. 'I₂m vúr
'i'áhō'tihānik. Yúruk 'iθiv-
θanē'níppan 'ivá'rāmmùtìhānik.

Where art thou, θuxrivick^yuru-
har of the Upriver End of the
World? Thou camest from the
upriver end of the world. He
was walking along. He was go-
ing downriver to the lower end of
the world.

Karixas 'ók 'iθivθanē'nà'tcìp
'ivárāmmihānik. Yánava pe'k-
xaré'yav vura takunimfipien-
háyá'tcha', pa'ané'kyávā'nsà'.
Karixas 'ípē'rāphānik: "'ók
'Ikxaré'yav tcim u'í'kk^yāmà-
hē'^ec.¹² Pe'kxaré'yav kó'vúra
va₂ ká₂n táhānik, pa'ané'kyá-
vā'nsà'. Xas Kahθuxrivick^yúru-
har 'uppîp: "Na₂ kár 'Ikxaré-
yav." Xas uxxus: "Káruma
na₂ nani'úhra₂m vúra kite nuxák-
ká'nhi'tì', va₂ kar Ikxaré'yav."
Xas 'inná'k 'uvón'fūrùk. Tu-
xáxxanna'ti vúra. Xas pamu'úh-
ra₂m 'u'é'θricùk.¹³ Xas 'uppîp:
"Na₂ kar Ikxaré'yav. Na₂ vura
páy nanixé'hva's 'í ník napipea-
ravríkke'^ec." Ta'íttam kú'k
'u'úmmáhe'^en. Kárixas 'u-
paθakhí'crihè'n¹⁴ mu'íffuθkañ.
Xas 'upíppur pamu'úhra'^am.
Xas uppîp: "Na₂ kar Ikxaré-
yav." Karixas 'úsyũ'nkiv pa-
mu'úhra'^am, tcaka'í'mite vura
pó'syũ'nkiv'ti', pó'tcú'phítì'.¹⁵
"Xas nani'úhra₂m, tcimi Pe'k-
xaré'yav kamtunvé'rahi'." Viri

Then thou didst enter the mid-
dle place of the world here. Be-
hold all the Ikxareyavs had all
gathered there, the brush doctors.
Then they told thee: "An Ikx-
areyav here is about to go outside."
All the Ikxareyavs were there,
the brush doctors. Then Upriver
θuxrivick^yuruhar said: "I, too,
am an Ikxareyav." Then he
thought: "I am just along with
my pipe. I am an Ikxareyav,
too." Then he went inside.
They were just crying. Then he
took his pipe out [of his basketry
quiver]. Then he said: "I am an
Ikxareyav, too. This my pipe
sack can help me." Then he
went over to her. Then he knelt
at her feet. Then he untied his
pipe. Then he said: "I am an
Ikxareyav, too." Then he pulled
his pipe out [of his pipe sack], just
slowly he was pulling it out, talk-
ing. "Then my pipe, may this
Ikxareyav give birth to the child."
Then he pulled out his pipe,
then all at once behold a baby

¹² Mg. is going to die.

¹³ Or ník 'í'n.

¹⁴ With both knees on the floor, at the feet of the sick woman, who
was lying on the floor.

¹⁵ He pulled the pipe out of the pipe sack little by little.

pó'syũnkiv pamu'úhra'^am, tei-maxmá'y 'axí'tc 'úxrař. Xas 'ùx-xùs: "Na: hinupa kite 'Ikxa-ré'yař. Viri Yá's'ára 'u:m karu vura vo'kuphé'^ec, táva: 'í' ná'ă-pũmaha'^ak. Yá's'ára 'u:m karu vúra píric upikyá'vic pamu'úhra'^am." ¹⁶ Púya 'u:m vó'phā'n'-nik Kahθuxrivick'úruhar.

Viri na: kite 'í' nu'á'pũnmuti'. Púya 'i:m vé'phā'n'nik, Kahθuxrivick'úruhar: "Yá's'ára 'u:m káru vura va: píric 'upikyá'vic pamu'úhra'^am, patáva: 'í'n ná'ă-pũmāhā'^ak." 'I:m ye'k'ú-phā'n'nik, Kahθuxrivick'úruhar.

cried. Then he thought: "I am the best Ikkareyav, Human will do the same, if he knows about me. Human also will make brush with his pipe." Upriver θuxrivick'uruhar said it.

I only know about thee. Behold thou didst say it, Upriver θuxrivick'uruhar: "Human will again make his pipe into brush, whoever knows about me." Thus thou didst, Upriver θuxrivick'uruhar.

¹⁶ For only brush is addressed in brush medicine, and he addressed his pipe.

XXII. 'Thē'rah uθvuykírahina·tí yíθúva kumátcū·pha'.

(VARIOUS NAMES WHICH MENTION TOBACCO)

1. Pehē'rahá·mva'ʼan.

(THE "TOBACCO EATER" [BIRD])

A bird, identified from pictures in Dawson's Birds of California and elsewhere as Nuttall's Whippoorwill, *Phalaenoptilus nuttalli nuttalli* Audubon, is named 'ihē'rahá·mva'ʼan, tobacco eater.¹ Descriptions of its habits also fit those of the whippoorwill. None of the informants have known why the bird is so called, or whether it is said to have eaten tobacco or its seed in reality or in the realm of myths. The appearance of the bird's back has given rise to a basket design name; see below.

A. Pahú·t kunkupasó·mkirahanik
'a·t paye·ripá·xvū·hsa', xas
'ihē'rahá·mva·n karu puxá·k-
kite kuníppā·nik: "Nu· pá-
'a'at"

HOW THE MAIDENS CAME TO MARRY
SPRING SALMON, AND HOW
NIGHTHAWK AND "TOBACCO
EATER" SAID THEY WERE
SPRING SALMON

'Uknī. 'Ata há·riva kun'árā·ra-
hitihanik.

Ukni. They were living there.

Va· kunkupitti pamukun·iv-
ñ·hkʼam, ata hō·y u'ipanhivó·hiti
pamukuntá·xyé'·em.² 'A·t³ mu-
'ivíθvā·ykʼam 'u·m 'axra 'ú·k-
sā·pkū^u. Va· kite Kunipθivθa-
kúrā·nnāti pamarukké·ttcas,⁴ pa-
muk tak takahe·nkininnā·ssífc.
Karu 'áxxak va· ká·n mupfí·mite

They fixed their yards so that
one could not see the end of their
yards. In front of Spring Sal-
mon's house there was a dead tree
leaning. The western Pileated
Woodpeckers just kept walking up
flutteringly, his Western Pileated
Woodpecker pets. And there were

¹ The bird most closely resembling 'ihē'rahá·mva'ʼan is said to be púxxa'·k, the Pacific Nighthawk, *Chordeiles minor hesperis* Grinnell.

² taxyé'·em, old word equivalent to 'ivñ·hkʼam. They claim that a wide and cleanly kept bare plot in front of a living house is the only way one can tell if a man is a Ya·s'ára (rich person). The myths make frequent mention of these nicely kept yards.

³ 'A'at, name in the myths of 'icyá'at, Spring Salmon.

⁴ Lit. upslope big one, by-name for 'iktakatá·kkahe'·en (so called because he hollers tak tak), Western Pileated Woodpecker, *Phlaeotomus pileatus picinus* Bangs.

uvúmni pe'krívra'^am, yí00a Púx-xa'k⁵ mukrívra'm⁶ karu yí00a 'Ihē'rahámva'^an.⁷ 'U'mkun 'áxxak vura ká'nnimĩtcàs pakun-kupá'ĩ'nnàhiti'. 'U'mkun 'áxxak vura ká'nnimĩtcasha'nik. 'A't 'u'm vura pe'kre'yé'cí'phànik.

Tcavura pá'npay káruk 'áxxak kun'iruváarakkanik 'ifáppĩ'ttèa', 'A't kunsó'mkírarukti'. Vura nik takiníppē'ranik Pa'a't mukrívra'm umússahiti'.

Xas patcímik'yun'ú'mē'cànik, xas ká'n 'Ihē'rahámva'n kunik-márihivrik'a'nik.⁸ Vura 'u'm yá'miteas pa'ifáppĩ'tea'. Xas yí00 up'p, paní'n'namite: "Tcimi nupatánví'ci', núppip'i': Hó'y vari Pá'a't 'úkri'?'?"⁹ Karixas kun-patán'víc. Karixas 'up'p: "Mán vúra va' kummáhe'c, súva 'ĩm 'axra 'úksā'pku 'iví0vā'yk'ām. Teimi maté: 'ó'k vura kí'k'ĩ'n'nì, xas ik kári ku'iruváttakrahe'c.¹⁰ Va' 'u'm yav pe'kxurar vari xas ik ku'ú'mmaha'a'k." Karixas 'u'm u'íppahu', pa'ípa kunik-márihivrikat', 'uparatánmāhpà'. Xas ká'n kó'mahite kun'inní'c.

Kárixas kun'áhu'u. Karixas kun'iruváttakra pe'nirahíram. Xas kú'kku'm yí00a paní'n'namite 'upp'p: "Máva 'ó'k,

two living houses standing near by, one Pacific Nighthawk's and one Nuttall's Poorwill's living house. They were making a poor living, those two. Those two were poor people. But Spring Salmon lived rich.

Then after a while two girls came down from upriver, to apply for marriage with Spring Salmon. They had been told what Spring Salmon's house looked like.

Then when they were about to arrive, they met Nuttall's Poorwill. They were nice-looking girls. Then one of them said, the youngest one: "Let's ask him, let's say: 'Where does Spring Salmon live?'" Then they asked him. Then he said: "Ye will see there is a dead tree setting outside in front of the house. Ye stay here a while and then go in there. It will be good if ye get there toward evening." Then he went back, the one that they had met, he turned back. Then they sat down there for a while.

Then they traveled. Then they entered the rancheria. Then the younger one said: "Here it is, here is Spring Salmon's living

⁵ Púxxa'a'k, Pacific Nighthawk, *Chordeiles minor hesperis* Grinnell. Also puxá'kkítē.

⁶ The living houses of these two men were just downriver from Spring Salmon's living house, in the same row. This row of houses lay where John Pepper's hogpen is now, in the downriver part of Katimin rancheria.

⁷ 'Ihē'rahámva'a'n, Nuttall's Poorwill, *Phalaenoptilus nuttalli nuttalli* (Audubon).

⁸ Or kunikmárihiv'rik.

⁹ Or vári pó'kri. 'A'a't.

¹⁰ Into the rancheria, into the house row.

máva 'ó·k Pá'a:t mukrívra'am. Máv axra 'úksā'pkù'." Xas 'í·nnā'k kun'íruvō'nfuiuk. Yánav ó·kri'¹¹. Yánava taprárahak 'ukú·nnāmnihvā'. Hínupa 'u·m yíθuk 'u'ávarahe·n¹² pataprára, yíθuk kumé·krívra'am, 'A:t mukrívra'am. Va: ká·n 'úkri'¹³. 'Upakuníhví·tevüti'.¹⁴ Kárixas 'as kuníppáric. Teimaxmay kuníhyiv 'í·kk'ya·m: "Puxá·kkite, namtíri pifáptā·nnārùkì'.¹⁵ "Yæ·hæh,¹⁶ teimi 'ó·k vura kí·k'í·m'nì. Takané·hyú'n'nic, kané·ppē·ntì': "Teimi paxyé·ttārùkì'.¹⁷ Karixas 'ík vúra kun'áffice'¹⁸, pánipaxyé·tmārāhā'¹⁹. Xas u'árihrupuk. Karixas kunpú·hyan pasō·mvā·nsās. Xas yíθ uppîp pa'ifáppi'²⁰: "Na: 'ip niθittívat, 'ip k'yuníppē·ràt: "Pifáptā·nnārùhkì namtíri." Teó· numús·sañ.²¹ Xas payíθ upîp: "Na: nixúti tánùssir. Hó·y 'if 'átá vā: pày Pá'a'²². Yánava pa'ás po·viraxvíraxti' paparamvará'as. Karixas 'á·pun vura tupifápsîp·rin pa'amva'ictunvé'etc. Karixas panamtíri kun o·pátta·rip. Teimaxmay kunteú·pha', 'axmay kunpîp: "Yæ·hæh, 'akkáray pananikinínnā·sìtē 'u'aficé·nnètihe'²³. Yáxa Puxá·kkite muv'í·h·k'yam xas úksā'pkù'. Yáxa nánitaprára karu tu'úrupukahe'²⁴. Xas yíθ 'upîp: "Hā, teimi

house. Here is the dead tree leaning." Then they went inside the living house. He was there. He was sitting on a tule mat. It was that he had gone to another place to get that tule mat, to another living house, to Spring Salmon's living house. He was sitting there. He was singing for fun. Then they put the [boiling] stones in the fire. Then all at once they hollered outside: "Pacific Nighthawk, come and clean out the wooden plate." "Ah, ye stay here. They hollered to me, they are telling me: 'Come and divide it.' Only then they will touch it, after I get through dividing it." Then he sprang out of the house. Then the girl applicants talked together. Then one girl said: "I heard them tell him: 'Come and clean out the wooden plate.' Let's go and see." Then the other one said: "I think we have made a mistake. I do not think this is the Spring Salmon." Behold he was licking off the stones, the salmon boiling stones. Then he ate up the pieces of salmon meat on the ground. Then he cleaned out the wooden plate. Then all at once there was talking, all at once somebody said: "Ah, who was bothering my pets? Look here, it is leaning outside of

¹¹ He had gone to get it. Ct. tu'ávar, he went to get it.

¹² He was singing by himself to amuse himself, as he sprawled on the tule mat.

¹³ Mg. to clean out, using mouth, tongue, hands or in any way.

¹⁴ Man's interjection of glad surprise.

¹⁵ Referring to dividing the catch of salmon.

¹⁶ Short cut for teó·ra numús·sañ.

¹⁷ Lit. was touching.

nupiθvíppi'. Na₂ tána'ahára'^am. Káruma 'íp níppa'^at: Tánùssir. Teó'ra." Xas va₂ vura ká₂n kunpiθvíripciþ. Kunpiyá'ram. Sú-va₂ vura kari vari kun'ássuna-ti', yímúsitc takun'íppahu"^u.

Pacific Nighthawk's house. See, he took my tule mat out, too." Then one [of the girls] said: "Yes, let's run off. I am ashamed. I already said: 'We made a mistake.' Let's go." Then they ran home from there. They went home. They could still hear them quarreling, when they were some way off.

Kupánnakanakana. 'Ihē'rahá-mva₂n ukúphānik, karu Puxá-k-kičc. Teémya₂tc 'ík vúr Icyá't 'imcíná'víc. Nanivássi vúrav e'kiniyá'^atc. Teémya₂tc 'ík vúra 'Atáyteúkkinate 'i'ú'nnúprave'^c.

Kupannakanakana. Nuttall's Poorwill did thus, and Pacific Nighthawk. Shine early, Spring Salmon, hither upriver. My back is straight. Grow early, Spring Cacomite.

2. Pehē'raha'mvanvasih'ñkxúrik

(THE WHIPPOORWILL BACK [BASKET] DESIGN)

Tobacco has given its name, though indirectly, to one basketry design. Vertical zigzags of dots, occurring on a very old tray basket (múruk) purchased from Yas are called 'ihē'raha'mvanvasih'ñkxúrik, whippoorwill (lit. tobacco eater) back design. The basket is 14¾ inches in diameter and 4 inches deep.

3. Pakó'kkáninay ¹⁸ pehé'rah uθvuykírahinā-ti'

(PLACES NAMED BY TOBACCO)

Although it was common to speak of the tobacco plot of a certain individual or rancheria, only five Karuk placenames have been found which refer to tobacco:

1. 'Ihē'rah Umú-trívirak, mg. where the tobacco is piled, a place on the old trail leading from upper Redcap Creek over the divide to Hupa. Cp. 'Áθθit umú-trívirak, mg. where trash is piled, a place-name on Willis Creek.

2. 'Uhē'raravárakvūtihiřak, mg. where he smokes as he walks downriver, a place in the region at the head of Crapo Creek. The originating incident was not known to the informants.

3. 'Uhē'rārō'nnatihirak, mg. where he smokes as he walks upriver, a place upslope of Tee Bar, near the head of 'Asahanátcsā'mvařuv, Rocky Creek, on the north side of the Klamath River. Originating incident unknown, as in the case of No. 2 above.

¹⁸ Or pakó'kkáninay pe'θivθā'nē'en.

4. 'Uhθí·críhra'^am, mg. where they put tobacco, name of a rock upslope of Katimin Spring. (See p. 244.)

5. 'Uhtayvarára'^am, mg. where they spoil tobacco, place just toward Georgie Orcutt's house from the Orleans schoolhouse. (See p. 244.)

4. 'Ávansa 'ihē'rah uθvuykírahītihañik

(A MAN NAMED BY TOBACCO)

'Ihēn'nate, dim. of 'ihē'ra'^an, smoker, name of an old Katimin Indian who was lame and walked with a cane as a result of having been hooked by a cow. He died perhaps about 1870. His other name was Pá·kvátcaḡ, unexplained, which is also the Indian name of Fred Johnson. Of 'Ihēn'nate is said: 'ihē'rā·nhani k^vari uḡm nī·n·namitchañik, he was a smoker when a little boy. Hence his name.

5. Pahút mit 'ihē'raha kunkupe·θvúykírahitihaṭ, patakunmáhaḡk
θúkkinkunic fā·t vū·ra

(HOW THEY CALLED IT AFTER TOBACCO WHENEVER THEY
SAW ANYTHING GREEN)

Tobacco also contributed a color expression to the language. Belonging to the same class of color comparisons as pírick^vuñic, green, lit. brushlike, and sanímvāyk^vūñic, brownish yellow, lit. sear-leaf like, Imk^vanvan's mother sometimes used to say kípā 'ihē'raháxxi'^t, like a green tobacco leaf, to designate a bright tobacco-green color.

XXIII. Ká·kum pákkuri vúra kite 'ihé·raha 'upívúyrí·nk'ahina·ti'

(ONLY A FEW SONGS MENTION TOBACCO)

In a collection of 250 Karuk songs only two have been found which mention tobacco, smoking, or its accompaniments.

1. The song sung by Skunk, mentioning teirixxus, in the Skunk story. (See pp. 238-239.)

2. The kick-dance song, which tells of the hunter throwing stem tobacco to get luck in hunting. (See p. 235.)

These songs were not transcribed in time for insertion of their musical notation in the present paper.

XXIV. Pa'apxantí'te'ihé'raha'

(WHITE MAN TOBACCO)

1. Pahú't kunkupáaā'nvahitiha-nik pamukun'ihé'raha pa'apxantínnihitc

(HOW THE WHITE MEN BROUGHT THEIR TOBACCO WITH THEM)

Va₂ kuma 'iffuθ pa'apxantín-nihite pámitva kunivyíhukať, viri kó'vúra pa'ára₂r teé'mya₂tc vura pakunihé'raha₂ pamukun'ihé'raha', Pa'apxantí'te'ihé'raha'.

After the White men came in it was not any time at all before all the Indians were smoking their tobacco the White man tobacco.

Pámitva pi'é'p va'ará'rá's, pa-picci'tc vura 'Apxantí'te takun'-ma, va₂ kar ihé'raha takunpa-tán'vic, takunpí'p: "Tá'k 'ihé'raha'." Va₂ mit kunkupítthi'at. Va₂ mit kunpatánv'ctihât: "'Ihé'raha'um 'itá'rahiti'?" Há'ri mit kunpatánv'ctihât: "Hó'y kítc mihé'raha'?"¹

The old-time Indians, as soon as they see a White man, they ask for tobacco, they say: "Give me some tobacco." That is the way they used to do. They used to ask: "Have you any tobacco?" Or they used to ask: "Where is your tobacco?"

Ká'kum pa'araraye'ripáxvū'hsa pícci'p vura takunímcákkať, Pa'apxantí'te patcimi kuníkmá-rihivrike'caha'^{ak}, takunpí'p: "Teim Apxantí'te nukmárihiv-rike'^c." 'Ihé'raha paknimeák-karati'.

Some Indian girls smell a white man right off before they meet him, they say: "I am going to meet a White man." It is tobacco that they smell.

A. Pahú't mit po'kupítthi'at 'Axváhite Va'ára'^{ar}, pehé'raha mit upáttanvutihat'

(HOW OLD COFFEE POT USED TO BUM TOBACCO)

'Axváhite Va'ára² 'ihró'ha mit, kuna vura mit vo'kupítthi'at po-patanvúrayvutihat Pa'apxantini-híteri'k pehé'rāhà' karu pa'ávaha'. 'É'm'mit.

Axvahite Va'ara was a married woman, but she used to go around bumming tobacco and food from the Whites. She was a doctress.

¹ Cp. what Powers tells of the tatterdemalion Yuruks swooping downhill upon him to beg for tobacco, quoted on pp. 21-22.

² Mg. person 'Axváhi'c, plen. across the river from Ayithrim Bar.

'Iōā'n pehē'rah upatānvic Sap-
 ʔavʔā'vhitihan.³ Vura 'upatān-
 vī'cti'. Ta'ifuteti'mmitc xas
 uppé'er: "Na; pukinákkihe'cara
 pehē'raha'." Xas uppī'p paké'v-
 nī'kkitc: "Kúmate'tcvānnihitc
 ké'tc vúxxax 'u'ippake'e,⁴ pana-
 'ákkiha'^{ak}.

Taxára vura va; kuma'íffu0
 pa'énti 'u'é-ŋi'hvāna'nik pamu-
 ké'tciyávi'vca', po'xússā'nik 'if
 húntá'hite to'ppī'p. Va; mit
 'ukupe'ŋviyá'nnāhitihat pehē'ra-
 ha', pa'apxantī'tc'ihē'raha', "teu-
 pé'k'yū'."

Va; mit kunkupittihat, pata-
 kunihē'ra'na'^{ak}, kunpáttanvuti-
 hat pehē'raha', 'ahikyá'r káru.
 Va; mit kumá'í'i na; pune'hé-
 rátihat xay 'akára ni'áharamuti',
 'ihē'raha nipátanvuti'.

B. Pahú't mit kunkupé'kvā'n-
 vana'hitihat pa'ahikyá'^ar karu
 mit va; vura ká;n pakunihē-
 rana'tihat panamnikpe'hvapi0-
 váram

Kari mit karítta;y papihní't-
 teitcas, xas Panámni'k pe'vapi0-
 váram 'í'nnā'k kunívyi'hfurukti-
 hanik. Hitha;n kunikvárankō'ti-
 hanik fá't vúra. Va; pux'itcé-
 ci;p kuníkvā'nti' 'ahikyá'^ar. Va;
 kuníhrū'vti pakunihē'ratī, karu
 vura 'a'h kunikyá'ratī'.

Once she asked Andy Merle
 for tobacco. She kept asking
 him. At last he said: "I am
 not going to give you any."
 Then the old woman said: "Pretty
 soon a big cut will be coming
 your way."

Long after that Andy told his
 friends, thinking it was so funny,
 what she said. She used to call
 tobacco, White man tobacco,
 "teupé'k'yū".^{4a}

That is the way they did if
 they knew how to smoke, they
 used to bum tobacco, and matches
 too. That was the reason why I
 did not learn to smoke, I might
 be following somebody, begging
 tobacco.

(HOW THEY USED TO BUY MATCHES
 AND SMOKE INDIAN PIPES IN
 THE ORLEANS STORE)

When there were lots of old
 Indians yet they used to go in the
 store at Orleans Bar all the time.
 All the time they used to be buy-
 ing something. The thing they
 bought the most was matches.
 They used them in smoking and
 made fire with them.

³ Mg. having [red] cheeks like the sa'ap, Steelhead, *Salmo gairdneri* Richardson; the Steelhead has a bright spot by the gills. Andy Merle came to Soames Bar as a fairly young man and died there when old. He had an Indian wife and was widely known among the Indians. It was he who introduced into English the term Pikyavish for the new year ceremony.

⁴ Lit. will be coming back, as a return gift.

^{4a} From Eng. tobacco.

Viri vura vaꞤ kunimni⁵ũstì The Whites were watching
 pa'apxantiteĩ'ĩ'n, kunxússēntì lest they smoked their pipes
 xay kunihē'r pamukun'úhraꞤm inside, lest they smell it. If they
 'ĩnná'ak, xay numśákkaĩ. Pata- wanted to smoke, then they drove
 kunxússahaꞤk nuhé'r kari pa- them out.
 'áraꞤr kunpaharúppúkútihañik,
 patakunxússahaꞤk nuhé'r.

2. Pehē'raha'

(THE TOBACCO)

'Apxantī-teĩhē'raha', 'apxantinihiteĩhē'raha', White man tobacco.

Pa'áraꞤr 'uꞤmkun vura vaꞤ pu'á'púnmutihaphañik, pa'apxantinnk
 hite papiccí'te 'uhē'rāñik va'arare'hē'rahahañik, piccí'te 'aráriꞤ-
 'usá'nsipre'ñik pehē'raha', pa'áraꞤr mukun'ihē'rahahañik. Pa'áraꞤr
 'uꞤmkun vura vaꞤ pu'á'púnmutihaphañik va⁵ 'arare'hē'rahahañik.
 The Indians did not know that when the White man first smoked it
 was Indian tobacco, that he first got the tobacco from Indianity, that
 it was the Indians' tobacco. The Indians did not know that it was
 Indian tobacco.

'Ihē'rahapū'vic, bag or package of smoking tobacco, used by pipe
 or cigarette smokers. 'Ihē'rahapū'vic'anammahatc, dim.

'AꞤn 'unhínnipvate pehē'rahapū'vic, the tobacco sack has a string
 on it. 'AꞤn unhí'crihàràhiti', it has a string tied on it.

Musmusθirixo-rare'hē'raha', Bull Durham, lit. cattle testicle
 tobacco. Several of the Indians, e. g., Syl Donohue, use this term
 much. This is the only brand of smoking tobacco that has been
 given a name in the language.

3. Po'hrā'm

(THE PIPE)

'Apxantī-te'úhra'^am, 'apxantinihite'úhra'^am, White man pipe.

'Ahup'úhra'^am, a wooden pipe.

'Amtup'úhra'^am, a clay pipe.

'Uk^wífkúrahiti', it is bent [in contrast to the straight Karuk pipe].
 'A? 'uk^wífkú'nsiprē'hiti', xas káꞤn kunic 'uθríttaku 'ássip po'hrā'm,
 it is crooked upward, it is like a bowl setting on there.

Patuhē'raha'^ak, 'uꞤm vura xar apmáꞤn 'uhyárùppā'ti'. 'Atcípiti'-
 mū'k 'u'axaytcákkierihiti'. PúvaꞤ kupítihara pa'áraꞤr kunkupítiti'.
 Karu vura pu'iená'kvúti-hara pehē'rahá'mku'^wf, 'apmáꞤn vúra kite
 po'hē'ratì'. When he smokes he keeps the pipe in his mouth all the
 time. He holds it between fore and middle fingers. He does not do

⁵ Or páva.

as the Indians do. He does not inhale it either, he only smokes with his mouth.

Há-rì 'upímənanúnūpti pamu'úhra'am, há-r upiyvayriccukvutti' pamuhē-rahá-mta'p. Sometimes he taps his pipe, he spills out the tobacco ashes.

Va pa'avansa vura hitíha:n 'apmá:n 'uhrá:m 'uhyárūppā'ti'. That man always has a pipe sticking out of his mouth. Na vura 'uhrá:m 'apmá:n né'hyárūpā'ti hitíha'an. I have the pipe sticking out of my mouth all the time.

'Ára-r 'u:m vura va kite kari pamúpmā'nna po'hrá:m po'pám-màhtíha'a'k, viri va kari to'ppé-θrūpà'. 'Axyár tó'kyav pamúpmā'nna pehē-rahá-mku'f. But the Indian keeps the pipe in his mouth only when he is smacking in, then he takes it out. He fills his mouth with smoke.

A. Po'hramxé'hva's

(THE PIPE CASE)

'Apxantī-te'uhramxé'hva's, White man pipe case, lit. White man pipe pipe-sack. The term is standard and in use.

4. Pe'kxurika'úhra'am

(THE CIGARETTE)

A. Pahút pe'kxurika'úhra:m 'uθvúytti'hva', karu pahút pamuc-vitáv 'uθvúytti'hva'

(HOW THE CIGARETTE AND ITS PARTS ARE CALLED)

'I'kxurika'úhra'am, cigarette, lit. paper pipe. Also 'ihē-rahe'kxurika'úhra'am, lit. tobacco paper pipe. And sometimes as an abbreviation of this last 'ihē-raha'úhra'am, lit. tobacco pipe. 'I'kxurika'úhnā'm-mite, 'ikxurika'uhnám'anammaha'te, dim. 'I'kxúrik, marking, picture, pattern, writing, paper, is formed from 'ikxúrik, to mark, to paint or incise marks on, to make a pattern, to write.

'Apxantī-te'ikxurika'úhra'am, 'apxantinihite'ikxurika'úhra'am, White man cigarette, lit. White man paper pipe.

'I'kxurika'uhram'íppañ, cigarette tip.

'I'kxurika'uhram'áffi'v, butt end of cigarette.

But pamukunihē-ré'ep, stub of smoked cigarette or cigar, lit. one that has been smoked.

'I'kxurika'uhrám'ĩ'e, surface or body of cigarette, lit. cigarette meat.

'I'kxurika'uhram'ihē-raha', cigarette tobacco.

'Icyánnihite pehē-raha', va pe'kxurika'úhra:m kunikyá'tti', pe'k-xukáyav pakuma'ihē-raha', it is fine (not coarse) tobacco, they make cigarettes of that, the fine (not coarse) kind of tobacco.

'Ihē-rahe·kxúrik, cigarette paper, lit. tobacco paper. This is the regular term, one hardly says 'ikxurika'uhramikxúrik, paper pipe paper.

'Ihē-rahe·kxurikátā·hko'os, white cigarette paper.

'Ihē-rahe·kxurikasámsū·ykūñic, brown cigarette paper. Cp. sám-sū·ykūñic pamúmya·t papú·ffitc, the deer has fawn-colored fur.

'Ikxurika'uhnamtunvē·tekíccap, package of cigarettes. 'Ikxurikakíccap, any package, tied up with paper.

Nikvárārúktì 'ihamáhya·n vura po·hnamtunvē'etc, kar 'iθappú·vic (± 'ihē-raha)pú·vicak 'ihē-raha', kar ihē-rahe·kxúrik. I have come to buy a package (lit. one container) of cigarettes and a sack of cigarette [lit. sack] tobacco, and some cigarette papers.

'Ikxurika'uhramñikē·rahá·mku'uf, cigarette smoke.

B. Pahút pakunkupe·yrúhahiti pe·kxurika'úhra'am, karu pakunkupe·hē·rahiti'

(HOW THEY ROLL AND SMOKE A CIGARETTE)

'Ihē·r 'ukyá·tti', he makes a smoke (idiom for rolling a cigarette).

'Ikxurika'úhra·m 'úyrū·hti',⁵ he is rolling a cigarette.

Hári vura yíθa·vò·kùpìtti', 'u·m vur ukyá·tti pamuhē-raha'úhra'am,⁶ há·ri yíθa·vò·kupìtti', 'u·m vur 'úyrū·vti pamuhē'r, sometimes a person makes his own cigarettes, sometimes one rolls his own smokes.

'U·m vura xas ukyá·tti pamukxurika'úhra'am, 'u·m vura 'úyrū·hti', he makes his own cigarettes, he rolls them.

Tcim ihē·r ukyá·vic, he is going to make a smoke.

Patcim ihē·r ukyá·vìcàhà'ak kari pe·kxúrik tu'úriccuk, when he is going to take a smoke, he rolls the paper.

Tó·yvā·rāmnì 'ikxúrikv·ak pehē-raha', he spills the tobacco on a paper.

Karixas tó·y'ruh, then he rolls it.

Po'ittaktiha'ak, 'u·m vura kohumayá·te 'ukyá·tti po·kupehē·rá·he'c, xákkarari vúra va· kó·s ukyá·tti'. Fí·páyav ukyá·tti'. Yav ukyá·tti'. If he knows how, he makes it the right size how he is going to smoke it, he makes both ends the same size. He makes it straight. He makes it good.

Va· vura teaka'íte kunic pakuní·rū·hti' pakunikyá·tti', pupuxx'ítc 'iru·htíhap, va· 'u·m vura pa'ámku·f su' 'úkyí·mvāre·c po·pamah·máha'ak, they roll it slow, when they make it, they do not roll it tight, so the smoke can go inside when he smacks in.

⁵ Or tó·y'ruh.

⁶ Short for pamuhē-rahe·kxurika'úhra'am.

Karixas tí:m 'úpas to'yvúrak, tuvíraxvírax tí:m, then he puts spit on the edge, he laps the edge.

Karixas 'úpasmũ'k tó'ptáxva', then he sticks it down with spit.

Há:ri tó:yřú'hpəθ 'ipanní''tc, xáy 'úyvā'yriéuk, sometimes he crimps the end, it might spill open.

Karixas kar apmá:n túyũ'n'var, then he puts it in his mouth.

To'ppař, he bites it.

Tupamtcákkārāri pe'kxurika'úhra'am, 'apmá:nmũ'k tupamtcák-karari, he shuts it on the cigarette, he holds it in his mouth.

Tá'k 'ahikyā'r, give me a match. Also tá'k θimyúricrihař.

Tá'k 'ā'h, give me a light.

Xas tu'áhka', xas tubamáhma', then he lights it, then he smacks in.

Hā:ri payíθəa mu'úhrā'mmāk va: ká:n pamu'úhrā'mmũ'k 'u'áh-sūrō'ti'. Xas vo'áhkō'ttì pamu'úhrā'm'māk. 'Ukúkkuti payíθəa mu'úhrā'm'mak. Xas tupamáhma'. Sometimes from another's cigarette [lit. pipe] he takes fire off with his cigarette [lit. pipe]. He lights his "pipe." He touches it against the other "pipe." Then he smacks in.

Tce'myátəva 'upé'θrúppanati', he takes it out of his mouth every now and then.

Hā:ri 'ā'pun tó'θəāric, vura vo'ínk'yúti', sometimes he lays it down, it is burning yet.

Kúkku:m kari tó'ppé'tteip, 'apmá:n tupíyũ'n'var, he picks it up again, he puts it back in his mouth again.

Hā:ri tó'msip, karixas kúkku:m 'a'h tupíkyav, sometimes it goes out, then he lights it again.

Tcatik vúra va: tuhé'rāffip, then he smokes it all up.

Xas pamuhé'rēp yí:vāri to'ppā'θma', then he throws the stub away.

Hā:ri va: vura to'kvithiccur po'hé'ratì', sometimes he puts himself to sleep smoking.

Hā:ri va: vura tó'kvī'thā' vura vo'ínk'yúti pamukxurika'úhra'am, sometimes he goes to sleep with his cigarette burning.

Hā:ri pamúva:s tu'ínk'a', sometimes his blanket burns.

C. Pahút kunkupavictānni'nuvahiti pe'hé'r pe'kxurika'úhra'am

(THE CIGARETTE HABIT)

Pehé'ra:n kuma 'ávansaha'a'k, vura tuyúnyũ'nha pehé'raha tupík-fī'tek'yaha'a'k, the man who smokes all the time just gets crazy if he gets no more his smoking tobacco.

Payíθəa tuhé'rāffip, k'yúkku:m yíθəa tupíkyav, as soon as he gets through with one he makes another one.

Teatik vura takúmate⁷tc kó·vúra tuhé·ráffip pamuhé·rahapú·vic, before night he uses up all his tobacco sack.

'Ihé·ra'^an, he is a great smoker.

'Iōasúppā· vūrā po·hé·rati pe·kxunika'úhnā·m'mìte, he smokes cigarettes all day.

Kunic taθúkkinkunic pamútti'^k karu pamú·vuh, kó·va ta^y po·hé·rati', his fingers and his teeth are yellowish, he smokes so much.

D. Pe·kxurika'uhram'áhuṽ

(THE CIGARETTE HOLDER)

'Ikxurika'uhram'áhuṽ, a cigarette holder, = 'ikxurika'uhram'axay-tcákkìrihàr.

E. Pe·kxurika'uhramáhyā·nnārav

(CIGARETTE CASE)

'Ikxurika'uhram(tunvē·tc)ṽassip, cigarette case, lit. cigarette bowl basket, = 'ikxurika'uhramáhyā·nnārav. 'Ikxurika'uhramxé·hva'^s, cigarette pipe sack, could hardly be applied.

'Ikxurika'uhnam(tunvē·tc)máhyā·nnārav, cigarette case. Also with first prepound omitted.

Mupú·vīcak su? 'umáhyā·nnati', hitíhaⁿ vura mupú·vīcak su?, he keeps it in his pocket, it is all the time in his pocket.

Tcakitpú·vic, jacket pocket. Kutrahavaspú·vic, coat pocket. But never use pú·vic uncompounded for pocket. Always prepound coat, pants, or like. Kutraháva'^s, coat. From tukútra', he wags his buttocks to one side and back = tukutrāhaθθuñ.= tukútepiñ.

5. Pasik^ʔá'^a

(THE CIGAR)

A. Pasik^ʔá· kunkupe·θvúyā·nnahiti'

(HOW CIGARS ARE CALLED)

Sik^ʔá'^a, cigar. Im^ʔanvan's aunt, Teúxate, used to call cigar sik^ʔá·ksi' = 'ihé·raha'uhramxára, cigar, lit. long cigarette.

Sik^ʔá·hka'^am, a big cigar.

Sik^ʔá·hxár uhé·rati', he is smoking a long cigar.

Sik^ʔá·h'anammahate, a small cigar, a cheroot.

Ká·kum tú·ppiteas pasik^ʔá'^a,⁷ some cigars are small.

Sik^ʔá·hikyáva'^an, cigar maker.

Sik^ʔá·hpé·hvapiθváram, cigar store.

Sik^ʔá·hpe·hvapiθva'^an, cigar seller.

⁷ Or papiric'úhra'^am.

B. Pahút kunkupe·kyá·hiti karu pahút kunkupatá·rahiti'

(HOW THEY ARE MADE AND KEPT)

Piric 'irúhapuhsa vura pasik^{yá}'^a, a cigar is made of rolled up brush.

Va₂ kumá'i'i pupuxx^wíte 'irú·htihap, va₂ 'u₂m yav kunkupapamah-máhahiti', va₂ 'u₂m pa'ámku₂f su₂ 'úkyi·mvāratī', they do not roll it tight, so that they can suck in the smoke good, so that the smoke can go in.

Xas 'ávahkam vura santirihk^{yá}a₂m po·yrúhà·rārivāhiti', then a big wide leaf is rolled around the outside.

Há·ri pasik^{yá}·'ávahkam 'uyxó·rārivāhiti 'ikxurikasirikuníctā·hko'^o,⁸ sometimes they wrap it with tinfoil on the outside.

Há·ri pasik^{yá} 'ikxurikasirikuníctā·hkò₂ 'uyxó·rāri·mva 'ávahkam, sometimes it is wrapped with tinfoil on the outside.

Há·ri 'ikxúrik 'a·tcip 'ukíccaparahina·ti', 'ikxurikasíri, sometimes there is paper tied around the middle, shiny paper.

'Asxáyri·k vura po·tá·yhiti', they have to be kept in a damp place.

C. Karu pahút kunkupe·hē·rahiti'

(AND HOW THEY ARE SMOKED)

Patcim uhē·rē·cahaha^ak pasik^{yá}'^a, kari simsí·mmú·k tó·kpā·ksur pakú·k 'u₂m 'úpmā·nhe^c, then when he is going to smoke the cigar, he cuts off the mouth-end with a knife.

Tu'á·hka', he lights it.

Karixas tupíckī'·n, then he puffs in.

'Apmá·n tó·kyi·mvar pa'ámku^uf patupamahmáha^ak, the smoke goes in his mouth when he smokes it.

Pu'ikxurika·uhnamtunvé·te 'ákkatihāra, 'ikpíhan, 'imxaθakké^em, it does not taste like a cigarette, it is strong, it stinks.

Tupé·θrúppan pasik^{yá}'^a, he takes the cigar out of his mouth.

'Ukfufurúppanati pehē·rahá·mku^uf, he blows the smoke out.

Há·ri tutaknihrúppanmaθ muhē·rahá·mku^uf, sometimes he makes his tobacco smoke roll out in rings.

D. Pasik^{yá}·h?áhuṣ

(THE CIGAR HOLDER)

Sik^{yá}·h?áhuṣ, cigar holder = sik^{yá}·h?axaytcákkicrihār.

Sik^{yá}·h?axaytcákkicrihār, cigar holder.

'Utaknihrúppanati pa'ámku^uf, the smoke is rolling out in rings.

Há·ri vura va₂ 'apmá·n 'uhyá·ráti xá·t pu'í·nk^{yá}útiha·ra, sometimes he holds it in his mouth unlighted.

⁸ Lit. white-shining-paper.

E. Pasik^yã·hmáhyã·nnãray

(THE CIGAR CASE)

Sik^yã·h^hássiṑ, cigar case = sik^yã·hmáhyã·nnãray.

6. Papuṑe·hé·raha'

(CHEWING TOBACCO)

'Ára_zr 'u_m kun vura pu'ihé-
raha páppuṑti haphanik. Payém
ká·kkum takunpáppuṑvana·ti pa-
ára_zr 'Apxanti·teṑihé·ráhà'. Tay
vura kunpáppuṑvana·ti papapu-
ṑé·hé·raha pa'apxanti·teṑicvítsa'.
Ká·kkum karu vura pa'ararapi-
hí·tteitcas kunpáppuṑvana·ti'.

The Indians never did chew tobacco. Now some of the Indians chew White man tobacco. Lots of the halfbreeds chew chewing tobacco. Some old Indians chew too.

Kíevu_f vura nik 'u_m há·ri
kunpáppuṑti'. Há·ri vura yíṑṑa
pa'ára_zr vo·kupítti, yíṑṑ uvú·ráy-
vutí' kíevu_f sítte·cákvút·vārāk su-
ruk 'úyū·nkú·rihvà'. 'Uvú·ráy-
vutí'. Tee·myá·teva 'upṑaxay-
cú·rò·ti kíevu^{uf}.

Indian Celery [root] is what they do chew sometimes. Sometimes a person does this way, goes around with a piece of Indian Celery [root] tucked under his belt. He walks around. Every once in a while he bites off some Indian Celery.

Va_z mit k^yá·ru kó· kunpá-
ppuṑti hat mit'ím·cá·xvu',⁹ karu há·-
ri 'icivirip'ím·cá·xvu'.

Another thing that they used to chew was milkweed gum, and sometimes Jeffrey Pine pitch.

7. Pe·mcakaré·hé·raha'

(SNUFF)

'Imcakare·hé·raha', snuffing tobacco.

Yúffivmū·k 'umsakansá·kkanti', vo·kupe·hé·rahiti', with his nose several times he smells it in, he smokes that way.

Xas to·pá·ṑva', then he sneezes.

8. Pahú·t pa'apxantínnihite pic-
cí·te kunikyá·varihvutihat mit
pa'are·hé·raha ve·hé·r

(HOW THE WHITE MEN TRIED AT
FIRST TO SMOKE INDIAN TO-
BACCO)

Papiccí·te kunivyíhukkanik
pa'apxantínnihite, ká·kkum kinik-
yá·varihvanik vehé·r, pa'araré-
hé·raha'. Kunxúti hanik vura
nik nuhé·re·c. 'Itcá·nnite vura
patakunímyá·hkìv sù', takunxus:

When the White men first came in, some of them tried to smoke the Indian tobacco. They thought: "We can smoke it." They took it into their lungs just once, they thought "we will

⁹ Long texts have been obtained on preparing milkweed chewing gum, but the subject does not belong with the present report.

“Nu_ˆ karu va_ˆ nukuphé^{’e}c pa-
 ’ára_ˆr kunkupítti’.” Xas va_ˆ
 vura xakinivkihasúpa_ˆ kunkú-
 hiti’, kó·v ikpihañ, pa’araré·hé-
 raha’. Va_ˆ kuma’íffuθ vura
 puhárixay pikyá·várivūtiha pe-
 hé^{’e}r.

do like Indians do.” Then they
 were sick for a week. The In-
 dian tobacco is so strong. They
 never tried to smoke it again.

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